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A Handbook of  
Classical Mythology



# A Handbook of Classical Mythology

*By*

**George Howe**

*and*

**G. A. Harrer**

University of  
North Carolina

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## PREFACE

The purpose of this book is to supply in convenient and compact form the essential information about the characters of Greek and Roman mythology and their careers. All figures of any importance at all have received rather full treatment, and such matter about the less significant gods, heroes, and mortals has been given as will serve properly to identify them. Characters of Asiatic and Egyptian mythology, except those taken over completely by the Greeks or Romans as their own, have been excluded. Even with this omission it is probable that the book contains a greater number of mythological characters than any other work of one volume in English.

As an aid to the English pronunciation each name listed is divided into syllables and marked with an accent. The names of Greek characters are transliterated into the form now used for them in English, as Heracles, or are spelled according to the Latin form if that is close to the Greek, as Apollo. Where there are two different names for the same character, a Latin and a Greek name, as Ulysses and Odysseus, both are listed with proper cross-references. The names of Roman characters are regularly given in their Latin spelling, which is usually the same, or very nearly the same, as the English spelling. Absolute consistency in these matters is scarcely attainable, and is not advisable if it were.

An article dealing with a god recites the genealogy, the powers and functions, the personal traits, the attributes, the appearance, and the myths in order of time as far as may be. For a mortal or hero the genealogy is given, followed by the life-story in chronological order, wherever possible, together with a brief statement of special traits and appearance. Of course the religion of the Greeks and Romans was intimately associated with their mythology, and therefore some attention has necessarily been devoted to that subject; but for the most part only what is deemed essential to the understanding of a character or a story has been included.

The Romans were not as imaginative as the Greeks and consequently were dominated in mythology, and to some extent in religion, by Greek thought. So they took over many Greek gods, as

Apollo, and they identified gods of their own with Greek gods, as Venus with Aphrodite. On the other hand, the Greek took little or nothing from the Roman. While both the Greek and the Roman names of characters will be found listed, the Greek stories and descriptions are presented in connection with the Greek characters, and that which is distinctively Roman is given with the Roman characters. This plan serves not only to make the roster of Greek and Roman names more complete, but also to secure greater accuracy and fullness of treatment than would be the case if the plan of using either the Greek or the Roman names alone were followed throughout.

In the accounts of many characters there are often considerable variations. These were to be expected when the long and varied course of the Greek and Roman civilizations is taken into consideration—a period of a thousand years from which the stories of mythology are derived. It is true that the life-story of a hero who was made the subject of some great work of literature, like Odysseus in the *Odyssey*, often presents a fair degree of consistency. Moreover, the selection of one out of several versions of a myth by a Greek dramatist sometimes resulted in a canonization, so to speak, of the version selected. In other cases, Greek writers, especially the dramatists, so elaborated the plots of existing mythological tales as to produce in a sense a pseudo-mythological story, and it is in such form that many of the myths have been transmitted to the modern world. Among the Romans, the *Metamorphoses* of Ovid, coming, as it did, comparatively late, went far towards determining the form which was to be regarded as final. But despite these literary influences old versions persisted, and in the ever increasing mass of detail there was constantly more and more room for variation. In the following pages such variations have, in most instances, been at least indicated, and often alternative stories of real significance have been more or less fully narrated.

Important characters and stories have not been omitted because they happen to be horrible. The tale of the house of Pelops, of Thyestes and Atreus, is dreadful enough, but still it stands as a great story of Greek mythological literature. It was not developed by Greek writers as a questionable tale to create morbid interest; rather, the portrayal of unnatural lust and murderous passion led straight to the conclusion of punishment by the gods for evil—a moral, if one wants it.

Of explanations concerning the origin of mythological stories and conceptions little has been said. Such explanations are generally not

necessary for the understanding of mythological allusions in ancient or modern literature, and important though they are for the study of the religious ideas and superstitions of the ancient peoples, they would seem to lie without the scope of the present volume.

Appended to the articles on the more important gods and heroes will be found references to works of literature and art concerned with the characters under discussion. It is thought that these compilations, while in no sense exhaustive, may serve to illustrate the use made of the ancient stories by poets, sculptors, and painters. It has not seemed worth while to extend such lists to include minor figures, nor to cite the innumerable instances of mere literary allusion.

In preparing this book many mythologies and reference works have been very useful to the authors, and in particular Roscher's *Ausführliches Lexikon der Griechischen und Römischen Mythologie*.

GEORGE HOWE

G. A. HARRER



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# A

**A' BAS.** 1. King of Argos, son of Lynceus and Hypermnestra and grandson of Danaus. When he brought Lynceus the news of the death of Danaus, he was rewarded with his grandfather's marvellous shield sacred to Hera. 2. Son of Metanira, who, because he mocked Demeter when quenching her thirst, was changed by her into a lizard. 3. A companion of Diomedes, changed into a bird by Aphrodite.

**AB DE' RUS**, son of Hermes and a favorite of Heracles. Heracles founded Abdera and established games in honor of Abderus after he had been torn to pieces by the horses of Diomedes.

**AB E O' NA**, a Roman goddess who with Adeona watched over the early attempts of children to walk.

**AB SYR' TUS**, son of king Aeetes of Colchis. He accompanied his sister Medea when she eloped with Jason. In order to delay her father's pursuit, Medea killed Absyrtus and threw his body piece by piece into the sea, knowing that Aeetes would stop to gather up the pieces. According to another version, Absyrtus was enticed into a temple of Artemis and slain by Jason.

**AC A CAL' LIS**, or **A CAL' LE**, daughter of Minos loved by Apollo and by him mother of Miletus. Fearing her father, she exposed her son in the forest, whither Apollo sent wolves to nurse him until found by shepherds. To Apollo she bore also Naxos and Amphitemis.

**AC' A MAS**, son of Theseus and Phaedra, went with Diomedes to Troy to demand the return of Helen. While there Laodice, daughter of Priam, fell in love with him and bore him a son, Munitus. He was one of the Greeks concealed in the Wooden Horse.

**A CAR' NAN**, son of Alcmaeon and Callirhoe. Alcmaeon was murdered by Phegeus; Acarnan and his brother Amphoterus, when grown, avenged the murder by killing Phegeus and his wife and sons. Later, in Epirus he founded the state named after him, Acarnania.

A CAS' TUS, son of king Pelias of Iolcus, took part in the Argonautic Expedition and in the Calydonian Hunt. His wife Hippolyte, in love with Peleus and scorned by him, accused him to Acastus of dishonorable conduct. Thereupon Acastus during a hunt took away the sword of Peleus while he slept, in order that he might be rendered helpless before the Centaurs. But the Centaur Chiron saved his life, and Peleus, returning later, killed both Acastus and Hippolyte.

AC' CA LA REN' TI A, wife of the shepherd Faustulus and nurse of Romulus and Remus after they were taken from the wolf. Her twelve sons constituted the original college of Arval Brothers. Another story relates that in the reign of Romulus the keeper of the temple of Heracles played a game with the god for the wager of a meal and a maid. Heracles, winning, was given the meal and the maid Acca Larentia, the most beautiful in the city. After the departure of Heracles, she married Tarutius, who brought her riches which she left to the Roman people.

A CER' BAS, See SYCHAEUS.

A CES' TES, son of Egesta, or Segesta, and the river-god Crimisus, was a king in Sicily and founder of the town Segesta. He hospitably entertained Aeneas when he visited Sicily.

A CE' TES, the pilot of a pirate ship who defended a beautiful drunken youth on board against the violence of the crew because he believed the youth was Dionysus. When the sailors were about to throw Acetes overboard, the god revealed himself. He caused the ship to stand still, while vines suddenly grew up over the sides and the mast of the ship, and the god stood crowned with grapes, holding the thyrsus, and surrounded by tigers, lynxes, and panthers. The sailors, crazed, jumped into the sea and were changed into dolphins, while Acetes continued on the journey with the god.

ACH AE MEN' I DES, a companion of Odysseus left by him in Sicily and rescued by Aeneas.

A CHA' TES, a faithful attendant of Aeneas.

A CHE LO' US, a river-god, son of Oceanus and Tethys. He fought with Heracles for Deianira and was beaten. In the course of the fight he assumed the form of a bull, and one of his horns was broken off by Heracles. This the Naiads filled with flowers and fruits, and it was identified with the horn of Amalthea, or the horn of plenty.

ACH' E RON, the river of woe in the underworld to which came the spirits of the dead to be ferried across by Charon. Personified, Acheron was the son of Gaea and the father of Ascalaphus.

A CHIL' LES, son of King Peleus of Thessaly (hence called also Pelides) and the Nereid Thetis, and grandson of Aeacus (hence called Aeacides), was the foremost hero of the Trojan War. His mother dipped him while still an infant in the water of the Styx to render him invulnerable, but the water failed to touch the heel by which she held him. He received his training from the Centaur Chiron, who instructed him in the arts of fighting, in the healing arts, in poetry and music, and in the principles of right and justice. It was prophesied of Achilles that he would die young at Troy. When, therefore, news reached his parents of the threatening war with Troy, they clothed the lad in girl's dress and sent him to live among the daughters of king Lycomedes of Scyros. Since the oracle had made it known that Troy could not be taken without Achilles, the heroes Odysseus, Phoenix, and Nestor were sent to find him. Coming to Scyros, Odysseus, disguised and equipped as a peddler, offered the daughters of Lycomedes his wares. While the others selected various trinkets, Achilles betrayed himself by choosing weapons. While at the court of Lycomedes, he went by the name of Pyrrha. He fell in love with Deidamia, one of the king's daughters, who bore him a son, Pyrrhus, or Neoptolemus.

At Troy, Achilles as leader of the Myrmidons proved himself a mighty warrior, swift of foot, a terror to the enemy. But for nine years the fortunes of war shifted from side to side, until the quarrel between Achilles and Agamemnon arose over the possession of the captive Briseis. Agamemnon, urged to release his captive Chryseis in order to bring an end to the pestilence sent upon the Greeks by the gods, agreed to do so if in her place he might have Briseis, the captive of Achilles. For the sake of his comrades Achilles assented, but in doing so refused to take further part in the war, and withdrew to sulk in his tent. So badly fared the Greeks without him that they finally restored Breseis to him, with entreaties to come to their aid. Still he refused. Finally, his dearly beloved friend Patroclus prevailed upon him to be allowed to go into battle in the armor of Achilles in order to terrorize the enemy. When Patroclus was slain, Achilles at last was roused to action, vowed revenge, and, waiting only for the armor that Thetis persuaded Hephaestus to make for him, mounted his chariot driven by Automedon and went forth to deal death and destruction to the Trojans. The special object of his quest was Hector, leader of the Trojans, whom he finally came upon awaiting him outside the walls,

whence all others had fled in terror. Him he chased three times around the walls before Hector stopped to confront him and to fall pierced by Achilles' spear. Achilles bound the body of Hector by the feet to his chariot and dragged it about the dusty plain and to the ships of the Greeks. When Priam came in person to ransom the body, Achilles was moved to pity by the old man's tears and yielded it to him. During the truce that followed, Achilles chanced upon Polyxena, daughter of Priam, and fell in love with her at sight. In order to win her he agreed to try to bring about peace. While in the temple of Apollo making arrangements for the marriage, Paris, aided by Apollo, shot a poisoned arrow into his heel and killed him.

The outstanding traits of Achilles are those of a great fighter: skill, speed, fearlessness, rage of battle. But he is also generous, moved by the gentler emotions, a devoted friend and tender son, and ever obedient to the gods. He is the principal character of Homer's *Iliad* and one of the most admired heroes of the Greeks.

**AC I DA' LI A**, a surname of Aphrodite.

**A' CIS**, a river-god, son of Faunus and the nymph Symaethis. He was loved by Galatea, and killed by his rival the Cyclops Polyphemus. For literature and art, see **GALATEA**.

**A CON' TI US**, a beautiful youth who, at a festival of Artemis at Delos, fell in love with Cydippe, daughter of an Athenian. Writing on an apple "I swear by the shrine of Artemis to marry Acontius," he threw it in front of her. Cydippe picked it up and read the words aloud, so that they were heard by the goddess and had the binding force of an oath. Her father had arranged a marriage for her, but each time the day was set for the wedding Cydippe fell sick. Upon investigation the truth was learned, and Acontius was permitted to marry her.

**A CRIS' I US**, son of king Abas of Argos and father of Danae. He kept his daughter imprisoned in an underground room because of an oracle which had prophesied that he would be killed by his grandson. But Zeus visited Danae in her prison in the form of a shower of gold, and Perseus was born. Acrisius then set Danae and her child adrift in a chest, which was picked up by a fisherman of Seriphos and taken to king Polydectes. Years later, Perseus, while taking part in certain games at Larissa in Thessaly over which Acrisius was presiding, hurled a quoit far beyond the mark and struck Acrisius on the foot, causing his death and fulfilling the oracle.

AC TAE' ON, son of Aristaeus and Autonoe, was a celebrated huntsman and master of a pack of fifty dogs. Because he once came upon Artemis and her nymphs while bathing, he was changed by the goddess into a stag and torn to pieces by his own dogs.

LITERATURE. W. R. Benét, *Ghost Actaeon*; A. H. Clough, *Actaeon*; L. Morris, "Actaeon" (in *Epic of Hades*); Alfred Noyes, *Actaeon*; John Erskine, *Actaeon*.

ART. Painting: Domenichino, Diana and Actaeon (Pitti, Florence); Titian, Diana and Actaeon (Bridgewater House, London).

AC' TOR, son of Myrmidon and Pasidice and father of Eurytion of Phthia and of Philomela. Through him Perseus was cleansed of guilt for the murder of Phocus.

AC TOR' I DAE, or AC TOR I' O NES, see MOLIONES.

AD E O' NA, a Roman goddess who, with Abeona, presided over the first attempts of children to walk.

AD ME' TE, daughter of Eurystheus. She so desired to possess the famous girdle given by Ares to Hippolyte, queen of the Amazons, that the task of obtaining it was imposed upon Heracles as one of his twelve labors.

AD ME' TUS, son of Pheres and Polyclymene and king of Pherae in Thessaly. He made Apollo shepherd of his flocks, when the god was banished to earth and compelled to serve among mortals in punishment for having killed the Cyclopes, and by his kindly treatment of him won Apollo's lasting friendship. When he sued for the hand of Alcestis, whose father Pelias had stipulated that he would give her only to him who should come in a chariot drawn by wild animals, it was Apollo who supplied him with a car harnessed to a lion and a boar. Apollo also persuaded the Moerae to spare Admetus when his time to die had come, provided someone would volunteer to die in his place. His wife Alcestis offered herself, and Admetus was powerless to present the fulfillment of the decree of fate. But Heracles, coming by on the very day of her burial and being hospitably entertained by Admetus, took pity on the king in his grief, went out to her tomb, met and conquered Death, and brought Alcestis back to her home.

LITERATURE. Lowell, *Shepherd of King Admetus*.

ART. Pompeian wall-painting: Delivery of the Oracle to Admetus (Museum, Naples).

See also ALCESTIS.

A DO' NIS, a beautiful young hunter loved by Aphrodite, who, despite the pleadings of the goddess, persisted in his sport until he was slain by a wild boar. From his blood sprang the flower anemone. Hermes conducted him to the lower world, where his beauty inspired Persephone also with love. So intense was the grief of Aphrodite that she entreated Zeus either to let her join Adonis in Hades or to restore him to the upper world. But Pluto refused to let him return, until a compromise was agreed upon whereby he was allowed to spend the spring and summer of each year on earth, provided he went back to Hades for the autumn and winter. A yearly festival known as the Adonia celebrated his death and restoration.

LITERATURE. Mrs. Browning, *Bion's Lament for Adonis*; Calverley, *Death of Adonis* (from Theocritus); H. Constable, *The Shepherd's Song of Venus and Adonis*; Drummond, *The Statue of Adonis*; L. Morris, "Adonis" (in *Epic of Hades*); Shakespeare, *Venus and Adonis*.

ART. Sculpture: Michael Angelo, The Dying Adonis; Thorwaldsen, Adonis (Glyptothek, Munich).

A DRAS TE' A, a nymph to whom, with her sister Ida, Rhea entrusted the infant Zeus, when she concealed him from Cronus in Crete.

A DRAS' TUS, son of Telas, king of Argos. When driven out of Argos by Amphiaraus, he fled to his maternal grandfather Polybus, king of Sicyon, on whose death he succeeded to the throne. Later, he returned to Argos as king, and married his sister Eriphyle to Amphiaraus, with whom he had now become reconciled, with the agreement that should a difference again arise between them its decision would be left to Eriphyle. He received hospitably Polynices, when driven out of Thebes by Eteocles, and Tydeus, a refugee from Calydon. To the former he married his daughter Argia, and to the latter his daughter Deipyle, and promised to restore both of them to their native cities. Then followed the famous expedition known as the Seven Against Thebes, in which both Adrastus and Amphiaraus took part. Amphiaraus as seer had foreseen that of the seven only Adrastus would survive the war, and was therefore opposed to undertaking it. But Polynices had bribed Eriphyle with the fatal necklace of Harmonia to give her decision in favor of Adrastus, and Amphiaraus, true to his agreement, had to yield to the determination of Adrastus. As had been prophesied, only Adrastus escaped, because of the speed of the

wonderful horse Arion, offspring of Poseidon and Demeter, which Heracles had given him. Ten years later Adrastus made war again on Thebes, this time with the sons of the Seven, known as the Epigoni. Though this expedition was a complete success, it cost Adrastus the life of his son Aegialeus, and on his way home he died of grief at Megara.

**AE AC' I DES**, patronymic of the descendants of Aeacus.

**AE' A CUS**, son of Zeus and Aegina and father of Peleus, Telamon, and Phocus. He was born on the island that bears his mother's name, and because he was lonely there Zeus changed the ants into men. Another version runs that Hera in her jealousy of Aegina sent the ants as a pest to the people of the island, but that Zeus in answer to the prayer of Aeacus gave him as many men as the ants he had seen on an oak. He named his followers Myrmidons. Because of his great piety he was made after death one of the three judges in the underworld.

**AE AE' A**, an island of the west where Circe lived, identified with Circei, a promontory of Italy. The name was also used of Circe herself.

**A E' DON**, daughter of Pandareus and wife of king Zethus of Thebes. Because she had but one son, Itylus, she was envious of Niobe who had many children. She therefore planned to slay Niobe's oldest son, Amaleus, while he slept with Itylus, but by mistake killed Itylus instead. Heart-broken, she prayed the gods for mercy, and they changed her into a nightingale ever singing a song of grief for her child.

Another version of the story represents Aedon as the wife of the artisan Polytechnus and by him the mother of Itys. As long as they honored the gods, they were happy, but when they boasted of a greater conjugal love than that of Zeus and Hera, Hera caused them to compete with each other in their work on the understanding that the loser should give the winner a slave. Aedon won, and Polytechnus went to his father-in-law with the message that Aedon had sent him for her sister Chelidon. On his way home he violated Chelidon and threatened her with death if she told Aedon. But Aedon learned the truth, and the sisters punished Polytechnus by serving to him as food the flesh of Itys. Pursued in their flight by Polytechnus, they had their servants bind him, smear him with honey, and place him in a meadow to be tortured by insects. Seeing his terrible suffering, Aedon took pity on him. To prevent her brothers from killing her for attempting to save

him, Zeus changed them into birds, Polytechnus into a woodpecker, Aedon into a nightingale, and Chelidon into a swallow.

**AE' E' TES**, son of Helios and Perse, brother of Circe and Pasiphae, and father of Medea, Absyrtus, and Chalciope. He was king of Colchis when Jason came thither in quest of the Golden Fleece. He imposed upon the hero what he thought to be impossible terms for yielding the treasure. When Jason met them and stole away by night, not only with the fleece but with Medea and Absyrtus besides, Aeetes boarded ship and hotly pursued the fugitives. As he gained on them, Medea in order to delay him cut to pieces the body of Absyrtus and dropped them overboard. Aeetes gathered them up and returned to Colchis to bury them.

**AE' GAE' ON**, called also Briareus, was the son of Uranus and Gaea and brother of Gyges and Cottus. He went to the aid of Zeus, when Hera, Poseidon, and Athena tried to confine him in chains. See **HECATONCHIRES**.

**AE' GEUS**, king of Athens, son of Pandion and Pylia. Twice married but remaining childless, he went to Delphi to consult the oracle, and not understanding the response, proceeded thence to Troezen to get the advice of the wise Pittheus. On his way thither, Medea, fleeing from Corinth, begged his protection with promises to end his childlessness. In Troezen, Pittheus gave him his daughter Aethra, who had been visited the same night by Poseidon, and Aethra gave birth to Theseus. Later, in Athens, he married Medea and had by her a son Medus. When Theseus, grown to manhood, returned to Athens, Medea, knowing that he was the rightful heir, urged Aegeus to poison him as a usurper. But by the sword which Theseus drew Aegeus identified him in time, and Medea fled to Asia. Theseus then undertook to free Aegeus from the tribute he had to pay each year to Minos of Crete, and promised him that on his return he would let him know in advance if he had been successful by hoisting white sails on his ship. But flushed with victory he forgot his promise, and Aegeus, watching from a rock and seeing the black sails, in despair hurled himself into the sea, which thereafter was called after his name.

**AE' GI' A LE**, daughter of Adrastus, or of his son Aegialeus, and wife of Diomedes. While Diomedes was absent at Troy, Aegiale was unfaithful to him, and on his return he was forced to flee from her and her paramour.

**AE' GI' A LEUS**, son of Adrastus and Demonassa, was the only one of the Epigoni killed at Thebes.

AE GI' MI US, son of Dorus, king of the Dorians. When he was hard pressed by the Lapiths, Heracles came to his aid. In gratitude he adopted Hyllus, the son of Heracles, and made him an equal heir with his own sons.

AE GI' NA, daughter of the river-god Asopus and by Zeus mother of Aeacus, whom she bore on the island which was called after her name. Jealous Hera sent a plague of ants on the island to punish her and her child.

AE' GIS, the breastplate of Zeus and Athena, occasionally of Apollo. It bore in the center the head of the Gorgon Medusa.

AE GIS' THUS, son of Thyestes and his own daughter Pelopia. His mother exposed the infant, but he was found by shepherds, and returning later was brought up as his own son by Atreus, whom his mother had married. After Atreus had usurped the throne of Thyestes, the latter, recognizing Aegisthus by the sword which Pelopia had taken from Thyestes, disclosed his parentage. Thereupon Pelopia plunged the sword into her breast, and Aegisthus, having murdered Atreus, shared the rule with Thyestes. When Agamemnon was absent at Troy, Aegisthus became the paramour of his wife Clytaemnestra, and on Agamemnon's return the two murdered him. Thereafter for seven years Aegisthus ruled at Mycenae until killed by Orestes, son of Agamemnon.

AE' GLE, daughter of Helios and Clymene. Aegle and her sisters, grieving over the death of their brother Phaethon, were changed into poplars.

AE GYP' TUS, king of Egypt, was the son of Belus, the brother of Danaus, and the father of the fifty sons who married the fifty daughters of Danaus and were slain by them, with one exception, on the wedding night.

A EL' LO, one of the Harpies, daughter of Thaumas and Electra.

AE NE' A DES, a patronymic, used especially of Ascanius and of members of the Julian family of Rome, but also of the Romans collectively.

AE NE' AS, son of Anchises and Aphrodite (Venus). Though he entered the Trojan War late, he proved himself a leader ranking second only to Hector and, when Hector fell, taking his place. When Troy was captured, he escaped from the burning city to Mt. Ida, carrying his aged father on his shoulders and leading his little son Ascanius, or Iulus, by the hand, but losing his wife Creusa in the darkness and confusion. Thence, with a

company of refugees, he set sail to find a place where he might settle down, being guided by oracles and prophecies from one country to another, until finally he came to the west coast of Italy. In the course of these long wanderings, he endured many trials and hardships, not least of which was the death of his father in Sicily. Thence he was blown by storm to Africa, where at Carthage he was hospitably received by the queen Dido. She fell in love with him, detained him a year, and, when he continued on his way according to the command of Jupiter, committed suicide. Aeneas stopped again in Sicily to celebrate funeral games in honor of Anchises, and then crossed over to Cumae, where, armed with the golden bough and guided by the Sibyl, he descended to the underworld to hold communion with his father and learn the future of the state which he was to found. Finally, arriving at the river Tiber, and learning by signs that he had reached the destination intended for him by the gods, he made peaceful overtures to the local king Latinus, who received him kindly and promised him the hand of his daughter Lavinia. But Turnus, king of the Rutulians, who claimed Lavinia for himself, stirred up the Latins to war against Aeneas. There followed a conflict which ended in a duel between Aeneas and Turnus. Turnus was killed. Aeneas then married Lavinia and built a city which he called Lavinium after her. There he reigned several years, and at his death was translated as a god to heaven.

Through Aeneas the Romans traced their ancestry back to the Trojans, and the Julian family, the Caesars, derived their name from his son Iulus. Aeneas is the hero of Virgil's *Aeneid*, in which the poet pictures him as a scrupulously just and pious man, devoted to father and to son, faithful to friends, loving peace but a mighty warrior, a man of destiny whom nothing can turn aside from his god-given mission.

For literature and art, see **DIVO**.

**AE NE' AS SIL' VI US**, son of Silvius and grandson of Ascanius, one of the mythical kings of Alba Longa.

**AE O' LI A**, a mythical island, home of Aeolus, king of the winds.

**AE' O LUS.** 1. Son of Hellen, and brother of Dorus and Xuthus. He was founder of the Aeolian branch of the Hellenes. 2. God of the winds, who made merry with his six sons and six daughters in his palace on the island of Aeolia. Here he confined the winds in a cave and compelled them to strict obedience. Gods and men desiring the aid of the winds appealed to him; as when Juno prevailed upon him to blow Aeneas out of his course to Carthage; or

as when Odysseus vainly prayed to him, after his companions had opened, while he slept, the leather bag in which he had confined the unfavorable winds.

AEP' Y TUS, son of Cresphontes of Messenia and Merope. While Aepytus was still a child, his father and brothers were murdered and Polyphontes seized the throne and married Merope. On attaining manhood, Aepytus returned, killed Polyphontes, and recovered the throne.

A ER' O PE, daughter of Catreus, was the wife of Atreus and the mother of Agamemnon and Menelaus. According to another version, Agamemnon and Menelaus were her sons by Plisthenes, son of Atreus; shortly thereafter Aerope married Atreus, and the sons were brought up by him as his own. To her lover Thyestes, brother of her husband, she gave the golden lamb that was symbolical of the power of Atreus. Atreus threw her into the sea, and having killed the sons of Thyestes served their flesh as food to their father.

AES CU LA' PI US, the Roman name of Asclepius. The worship of Aesculapius in Rome dates from 293 B. C., when, at the time of a great pestilence, a commission was despatched to Epidaurus to obtain the aid of the god. The god in the form of a serpent returned by ship with the commission, and on reaching the Tiber left ship and landed on an island, where the Romans built a temple for him. See ASCLEPIUS.

AES' A CUS, son of Priam. He prophesied that a son of Priam would cause the overthrow of Troy, and after the birth of Paris advised that he be exposed to die. When Hesperia, with whom Aesacus was in love, was fatally bitten by a snake while he was pursuing her, he threw himself into the sea, but Thetis out of pity changed him into a bird.

AE' SON, son of Cretheus and Tyro and father of Jason. His half-brother Pelias deprived him of his throne, but on the demand of Jason promised to restore it, provided Jason would bring him the Golden Fleece. Before the return of the Argonauts, Pelias threatened to kill Aeson, but granted Aeson's request to be allowed to kill himself. Aeson thereupon drank the blood of a sacrificial offering and died. A later story relates that he was still living when Jason returned with Medea, and that the aged man was made young again by being boiled in a magic mixture prepared by Medea.

AE THAL' I DES, son of Hermes and Eupolemia, was the herald of the Argonauts. He had from his father the gift of an infallible

memory and could live alternately in the underworld and on earth. Pythagoras maintained that the soul of Aethalides after many wanderings had taken up its abode in his own body and could recall all its earlier experiences.

**AE THE' RI A**, one of the Heliades who after the death of their brother Phaethon were changed into poplars.

**A E' THLI US**, son of Zeus and father of Endymion by Calice.

**AE' THRA.** 1. Daughter of Oceanus and wife of Atlas, by whom she became the mother of the twelve Hyades and a son Hyas. 2. Daughter of king Pittheus of Troezen, wife of Aegeus and mother of Theseus. When Theseus abducted Helen, he left her in the care of Aethra. The Dioscuri, brothers of Helen, came in the absence of Theseus to rescue her and took Aethra to Sparta as Helen's slave. She went with Helen to Troy, but when the city was captured was given her liberty.

**AE TO' LUS**, son of Endymion and king of Elis. Having unintentionally killed Apis, son of Jason of Pallantium, he was forced by the sons of Apis to leave the Peloponnesus. He fled to the country of Achelous which was named after him Aetolia.

**AG A ME' DES**, son of Erginus, was brother of Trophonius and husband of Cercyon. The brothers were famous as builders, having built, among others, the temple of Apollo at Delphi and a treasury for Hyrieus, king of Boeotia. In the latter they so placed a stone that it could be removed from outside, and by this device they robbed the treasure-room. When the king caught Agamedes in a trap set for the purpose, Trophonius cut off his brother's head in order to save himself from detection. Trophonius was at once swallowed up by the earth in the grove at Lebadea where his oracle became celebrated. Cicero tells the story that at the building of the temple of Apollo the brothers begged the god for that reward which was best for them; that the god replied that they should enjoy themselves to the fullest for seven days, at the conclusion of which they would receive their reward; and that the reward granted was an easy death.

**AG A MEM' NON**, was the son of Atreus (hence often called Atrides) and Aerope. According to another version, he was the son of Plisthenes, but was brought up by Atreus who married Aerope, the widow of Plisthenes. Agamemnon and his brother Menelaus were driven out of Mycenae by Thystes, brother and murderer of Atreus. They went to Sparta, where Agamemnon married Clytaemnestra, daughter of Tyndareus and Leda, and

Menelaus married Helen, sister of Clytaemnestra. The children of Agamemnon and Clytaemnestra were Iphigenia, Chrysothemis, Electra, and Orestes. Agamemnon returning to Mycenae recovered his throne and became the most powerful king in Greece. When Helen was abducted by Paris, he was made leader of the expedition against Troy. At Aulis, where the Greek ships assembled, Agamemnon, having angered Artemis by slaying a stag sacred to her, so that she delayed the expedition by sending a calm, was forced in order to appease the goddess to agree to the sacrifice of his daughter Iphigenia. At Troy the war was prolonged with varying fortune for ten years. In the tenth year arose the famous quarrel between Agamemnon and Achilles over the latter's captive Briseis, ending in the taking of Briseis by Agamemnon and the withdrawal of Achilles from the fight. Later, Agamemnon restored Briseis to Achilles and urged him to return to battle, but not until the death of Patroclus, beloved friend of Achilles, did a reconciliation take place. When Troy was finally captured, Cassandra, daughter of Priam, fell to the lot of Agamemnon as captive. On his return home with her, he was murdered in the bath by Clytaemnestra and her paramour Aegisthus, son of Thyestes. Agamemnon is usually represented as a man of power and leadership, as a brave warrior though by no means the equal of many others who fought at Troy, and as upright and reverent towards the gods.

LITERATURE. Aeschylus, *Agamemnon*; Euripides, *Iphigenia in Aulis*; Homer, *Iliad*; W. S. Landor, *Iphigenia and Agamemnon* and *Shades of Iphigenia and Agamemnon*; James Thomson, *Agamemnon*.

ART. *Pompeian wall-painting*: Quarrel between Achilles and Agamemnon.

AG A NIP' PE, nymph of a spring of Helicon which gave inspiration to all who drank of its waters.

A GA' VE, daughter of Cadmus and Harmonia, and by her husband Echion mother of Pentheus. After the death of her sister Semele, Agave gave it out that Zeus had killed her because she boasted that she was with child by him. Later, Dionysus punished her for this lie against his mother by causing her to kill Pentheus. The latter, then king of Thebes, had opposed the introduction of the worship of Dionysus into Thebes, but when on the approach of the god and his followers the citizens ran out to join the revels, he hid in the woods that he might witness the mysteries. Dionysus inspired the women with madness, so that when they discovered

Pentheus in hiding, mistaking him for a wild beast, under the leadership of Agave they tore him limb from limb.

**A G E' LA' US**, the slave of king Priam of Troy who exposed the infant Paris but rescued him five days later when he saw a bear nursing him.

**A GE' NOR**. 1. Son of Poseidon, was king of Phoenicia and father by Telephassa of Europa, Cadmus, Phoenix, and Cilix. When Europa was carried off by Zeus, Agenor sent his sons to find her, with the order not to return without her. Since it was impossible to find her, they settled down in different countries, Cadmus in Thebes, Phoenix in Phoenicia, and Cilix in Cilicia. 2. Son of Antenor and Theano, was a brave warrior at Troy who aided in the rescue of Hector when he had been struck down by Ajax, and who, having engaged in a fight with Achilles, was saved by Apollo in the guise of Agenor himself.

**AG LA' IA**, one of the Charites, or Graces.

**AG LAU' ROS**, daughter of Cecrops and Aglauros. Athena, secretly taking care of Erichthonius, infant son of Hephaestus, concealed him in a chest which she entrusted to Pandrosos with the command not to look inside. Pandrosos obeyed, but her sisters Aglauros and Herse opened the chest, and on seeing the child entwined by serpents went mad and threw themselves down from the Acropolis. Another story ascribes the death of Aglauros to punishment by Hermes, who changed her into a stone because, through envy of her sister Herse, beloved by the god, she hindered his suit instead of aiding it. The shrine of Aglauros in Athens, in which Athenian youths of military age took oath of loyalty, was founded on the legend that, when a voluntary sacrifice was necessary for the good of the state, Aglauros threw herself down from the Acropolis. The Athenians celebrated a festival known as Aglauria in her honor.

**A' GRON**, son of Eumelus. Together with his sisters Byssa and Meropis, Agron scorned Athena, Artemis, and Hermes. The three deities appeared before them, and, when they had declined an invitation to a sacrificial meal, turned them into birds.

**A' IUS LO CU' TI US**, a Roman deity to whom a shrine was erected near the spot where a voice had been heard by night giving warning to the Romans of the capture of the city by the Gauls in

A' JAX, or AI' AS. 1. Son of Oileus, king of the Locrians, was one of the Greek warriors at Troy, spoken of as the lesser Ajax to distinguish him from Telamonian Ajax. Though small of stature, relying on his swiftness of foot and his skill at archery he took active part in the thick of the fighting. At the capture of Troy he sought to make off with Cassandra, but was prevented by Agamemnon. On the way home his ship was wrecked, but he managed to climb up on a rock, which Poseidon caused to split open and drop him back into the sea. 2. Son of king Telamon of Salamis and grandson of Aeacus. He is called Telamonian Ajax to distinguish him from Ajax son of Oileus. He was one of the leading warriors of the Greeks at Troy, second only to Achilles, and accomplished marvels of bravery and strength. He was the center of the fight over the body of Patroclus, which he finally recovered and conveyed to Achilles. He also, with Odysseus, rescued the body of Achilles, and contested with Odysseus for the arms of Achilles. When the decision of the council awarded the arms to Odysseus, Ajax rushed forth in a fit of madness, slew sheep as if they were enemies, and killed himself. He was accounted dull of wit, a man of mighty strength and bravery, silent and calm even in battle, obedient to the gods.

LITERATURE. Dryden, "Ajax and Ulysses" (from Ovid's *Metamorphoses*, Book XIII); Homer, *Iliad*; Jas. Shirley, *The Contention of Ajax and Ulysses*; Sophocles, *Ajax*.

ART. Sculpture: Canova, *Ajax*. Drawings: Flaxman's drawings for the *Iliad*.

AL AL COM' E NEUS, founder of Alalcomenae in Boeotia and builder of a very ancient temple of Athena. Athena is said to have grown up at his home. He once advised Zeus, when Hera had left him, to prepare an oaken image of her and have it carried in wedding procession.

A LAS' TOR, a name used by poets to denote a spirit of evil, such as one that drives men to revenge, to sin, to destruction. It was also used as a surname for gods of punishment, as Zeus.

AL BU' NE A, or AL BU' NA, a prophetic nymph of a spring near Tibur associated with the grove of Faunus.

AL CAE' US. 1. A name of Heracles. 2. Son of Perseus and Andromeda, and father of Amphitryon and Arraxo.

**AL CAN' DRUS**, a seer. He and his family were rescued from robbers by Zeus because of their piety and changed into birds.

**AL CATH' O US**, son of Pelops and Hippodamia. King Megareus of Megara promised the hand of his daughter Euaechme to him who should slay the lion that had killed his son. This Alcathous did, and after marrying Euaechme succeeded to the throne of Megara. With the aid of Apollo he rebuilt the walls of the city, one of whose stones, against which Apollo had leaned his lyre, gave forth the musical sound of a lyre when struck by a pebble.

**AL CES' TIS**, daughter of Pelias and Anaxibia, was won in marriage by Admetus, who, aided by Apollo, was able to comply with her father's terms to the effect that he would give her only to that one of her suitors who should come for her in a chariot harnessed to wild animals. When the time for Admetus to die arrived, she offered herself in his place, since he had been granted immortality by Apollo provided some one could be found to die in his stead. Heracles, chancing to come to the house of Admetus the day of her burial and being hospitably entertained by him in spite of his grief, took pity on him, went out to the tomb, fought with Death, and restored her to her husband.

**LITERATURE.** Browning, *Balaustion's Adventure*; W. M. W. Call, *Alcestis*; Euripides, *Alcestis*; Mrs. Hemans, *The Alcestis of Alfieri* and *The Death Song of Alcestis*; W. S. Landor, *Hercules, Pluto, Alcestis, and Admetus*; W. Morris, *The Love of Alcestis*; F. T. Palgrave, *Alcestis*; A. G. Winslow, *Alcestis*.

**ART. Sculpture:** Alcestis on drum of column from Ephesus (British Museum).

**AL CI' DES**, a name of Heracles.

**AL CIM' E DON**. 1. An Arcadian hero who, when his daughter Phialo bore a son to Heracles, exposed her and the child in the neighboring mountains. Heracles, guided by the cry of a jay, rescued them. 2. Son of Laerces and leader of the Myrmidons under Patroclus. When the latter fell, Automedon put the chariot of Achilles in charge of Alcimedon, in order that he himself might fight on foot.

**AL CIM' E DES**, one of the sons of Jason and Medea, murdered by Medea when Jason deserted her for Glauce.

**AL CIN' O E**, daughter of Polybus of Corinth. Because she refused to pay a debt to a weaver, Athena caused her to fall in love with a certain Xanthus and with him to abandon house and child. Seized with remorse, she threw herself into the sea.

AL CIN' O US, son of Nausithous and father of Nausicaa, was the wise and just king of the Phaeacians, the godlike people who lived in Scheria. He entertained Odysseus hospitably, heard from him the tale of his wanderings, and built him a ship to take him on his way. He was visited also by Jason and Medea fleeing before Aeetes. When Aeetes arrived and demanded Medea, Alcinous prevented a fight by proposing a peaceful solution.

AL CITH' O E, one of the three daughters of Minyas of Orchomenus who were changed into bats because they refused to take part in the worship of Dionysus.

ALC MAE' ON, son of Amphiaraus and Eriphyle and brother of Amphirochus. Amphiaraus, after having been compelled to make war against Thebes by the decision of Eriphyle, although he foresaw that he would be killed, pledged Alcmaeon and Amphirochus to avenge his death, when they were grown, by killing Eriphyle and by overthrowing Thebes. When the Epigoni organized the second expedition against Thebes, Alcmaeon was unwilling to join it, but, like his father, was persuaded by Eriphyle, who this time had been bribed by Thersander, son of Polynices, with the peplus of Harmonia. On his return, he killed his mother, and so fulfilled his promise to his father. But as a consequence he was pursued by the Erinyes and, driven mad, fled to Phegeus in Psophis. The latter purified him and gave him his daughter Arsinoe, or Alphesiboea. To her he gave the necklace and peplus of Harmonia with which his mother had been bribed to plot his father's and his own destruction. Because of his presence the land ceased to be productive. He therefore consulted the oracle of Delphi and was told to go to a country which was not in existence at the time he had killed his mother. This he found in the alluvial land formed at the mouth of the river Achelous. Here he settled and married Callirhoe, the daughter of Achelous. She in turn now demanded the necklace and peplus of Harmonia. He therefore returned to Phegeus and persuaded him to restore the fatal gifts to him as the only means of freeing himself from madness. But Phegeus, informed that Alcmaeon had lied and had obtained the gifts only to give them to his wife, sent his sons to overtake and murder him.

ALC ME' NA, daughter of Electryon and Anaxo, and wife of Amphitryon, with whom she had fled to Thebes after he had accidentally killed her father, and whom she had agreed to marry if he avenged the death of her brothers. In his absence she was visited by Zeus in the form of Amphitryon, and the next day Amphitryon returned. By Zeus she became the mother of Heracles,

whose birth the jealous Hera delayed nine days and nine nights. The next night Alcmena gave birth to Amphitryon's son Iphicles.

AL' CON, a companion of Heracles on his journey to obtain the cattle of Geryon. He was renowned for his skill in archery.

AL CY' O NE, or HAL CY' O NE, daughter of Aeolus and Enarete, and wife of Ceyx. Her husband was shipwrecked on his way to consult the oracle, and out of grief Alcyone threw herself into the sea. The gods took pity on both of them and changed them into birds. Since the wind-driven waves washed away their nests on the edge of the water, Zeus forbade the winds to blow for the fourteen days of winter that the breeding season lasted.

AL CY' O NEUS. 1. Son of Uranus and Gaea, was the most powerful of the giants. He played a prominent part in the battle against the gods, but was conquered by Heracles. Since he was immortal as long as he remained in contact with the earth, Heracles, after piercing him with his arrow, on the advice of Athena carried him beyond the limits of Pallene, where he died. 2. A beautiful youth chosen by lot, in obedience to an oracle, to be sacrificed to the monster that was ravaging the Delphians. His life was saved by Eurybatus, son of Euphemus, who because of the lad's beauty offered himself in his place, seized the monster, and hurled it down from the rock.

A LE' BI ON, son of Poseidon. He and his brother Dercymus were killed by Heracles because they tried to steal from him the cattle he had taken from Geryon.

A LEC' TO, or AL LEC' TO, one of the Erinyes, or Furies.

A LEC' TRY ON, a young attendant of Ares who kept watch during the god's visits to Aphrodite. Because he once fell asleep, Helios discovered the amour and told Hephaestus of it. Ares punished Alectryon by changing him into a cock, which gives warning of the approach of day.

A LE' TES, son of Hippotes. While fighting before Corinth, he learned that he would take the city provided someone would give him a clod of earth. Soon thereafter he asked a peasant in Corinthian for bread and was given a clod. Coming then upon the daughters of Creon, king of Corinth, celebrating a funeral, he promised the youngest of them marriage if he took the city. The girl opened the gates, and he marched in and took possession.

AL E THEI' A, called Veritas by the Romans, daughter of Zeus, personification of Truth.

AL EX AN' DER, a name of Paris.

AL EX AN' DRA, a name of Cassandra.

A LO' A DAE, or AL O I' DAE, sons of Aloeus, or Poseidon, and Iphimedia, by name Otus and Ephialtes. They grew each year three cubits in height and one in breadth. They chained Ares and held him confined for thirteen months, until their step-mother betrayed them to Hermes, who came to the rescue of Ares. They attempted to reach the skies by piling Ossa on Olympus and Pelion on Ossa, in order to overthrow the gods. But they were not yet full enough grown to succeed, and were killed by Apollo. In Hades they were bound by serpents to a pillar and tortured by the hooting of an owl.

A LO' EUS, son of Poseidon and Canace and husband of Iphimedia, the mother by Aloeus or Poseidon of the monsters Otus and Ephialtes.

AL PHE SI BOE' A, same as Arsinoe.

AL PHE' US, a river-god. He fell so madly in love with Artemis that, when she repulsed him, he threatened to use force on her. Artemis escaped him by smearing mud on her face so that he could not recognize her. A later story tells of his love for Arethusa, a huntress nymph under the protection of Artemis. In order that she might escape him, the goddess changed her into a fountain, whose waters plunged into the ground and came to the surface in the island of Ortygia. But the god still pursued and, passing under the sea, at last united himself with her.

AL THAE' A, a daughter of Thestius and Eurythemis, was the wife of Oeneus, king of Calydon, and the mother of Meleager. It was prophesied at Meleager's birth that he would live only as long as the brand then burning on the hearth. Althaea snatched it from the fire, quenched it in water, and laid it away. At the Calydonian Hunt Meleager in a quarrel killed the two brothers of Althaea, whereupon she took out the brand and threw it on the fire. When it was consumed and sudden death had overtaken Meleager, Althaea in despair took her own life.

AL THAEM' E NES, son of Catreus, king of Crete. Mistaking his father for a pirate, he killed him, and when he learned what he had done, went mad.

AM AL THE' A, the nymph who nursed Zeus on goat's milk in Crete, whither his mother Rhea sent him immediately after his birth. The name is used also of the goat, and the story is told that

Zeus broke off one of its horns and gave it the power of becoming filled with whatever its owner might desire. Thus originated the horn of plenty, the cornucopia, or the horn of Amalthea. The goat was set in the sky as a constellation.

**A MA' TA**, wife of king Latinus and mother of Lavinia. She had promised her daughter to Turnus, leader of the Rutulians, so that, when Latinus offered her to Aeneas, Amata, spurred on by Juno through the agency of Alecto, roused the Latin women to opposition and was thus instrumental in causing the war. When she learned that Turnus was at the point of defeat, she hanged herself.

**AM' A ZONS, (A MAZ' O NES)**, a race of warfaring maidens who in childhood had their right breasts cut off in order to give freedom in the use of weapons. It was one of the twelve labors of Heracles to obtain the girdle of their queen Hippolyta, whom he killed. Theseus undertook an expedition against them and carried off Antiope, the sister of Hippolyta. The Amazons retaliated by invading Attica, but were defeated by Theseus in Athens. Bellerophon was sent against them and came off victorious. Under the leadership of their queen Penthesilea, the Amazons went to the aid of Priam in the Trojan War, where Penthesilea was killed by Achilles.

**AM BRO' SI A**, food of the gods.

**AM' MON**, Egyptian god identified with Zeus or Jupiter.

**A' MOR**, a Roman name of Eros.

**AM' PE LUS**, a beautiful young Satyr who was a favorite of Dionysus. While he was gathering grapes from a vine growing up an elm, he fell and killed himself. Dionysus placed him among the stars.

**AM PHI A RA' US**, son of Oicles and Hypermnestra. He was the husband of Eriphyle and by her the father of Alcmaeon and Amphilochus. He was gifted with prophecy, took part in the Calydonian Hunt and the Argonautic Expedition, and was one of the Seven Against Thebes. He drove Adrastus out of Argos, but later became reconciled with him and married his sister Eriphyle, promising to abide by her decision in any difference that might thereafter arise. When Adrastus undertook for Polynices the expedition against Thebes, Amphiaraus opposed it, foreseeing that it would end in disaster. But Eriphyle, bribed by Polynices with the necklace of Harmonia, gave her decision for Adrastus, and Amphiaraus accepted it according to his agreement. Before his departure he pledged Alcmaeon to avenge his death by killing

Eriphyle and making war on Thebes. He fought bravely at Thebes, but the Seven were defeated, and as he fled in his chariot before Periclymenes the earth opened and swallowed him up. He was worshipped as a god, games were celebrated in his honor, and near Thebes was an oracle of Amphiaraus where dreams were interpreted.

AM PHIC' TY ON, son of Deucalion and Pyrrha, mythical founder of the Amphictyonic council.

AM PHIL' O CHUS, son of Amphiaraus and Eriphyle. He aided his brother Alcmaeon in killing their mother to avenge the death of their father, who had been compelled by Eriphyle's decision to share the fate of the Seven Against Thebes. He was one of the Epigoni who made the second attack on Thebes, and took part in the Trojan War. Like his father, he had the gift of prophecy.

AM PHI' ON, son of Zeus and Antiope and twin brother of Zethus, was born on Mt. Cithaeron and left there to be brought up by shepherds. Antiope had fled the anger of her father Nycteus, who when dying pledged his brother Lycus to find and punish her. Lycus therefore took her in chains to his home, where she was treated as a slave by his wife Dirce. But Antiope escaped and fled to Cithaeron to beg the protection of her sons. They mistook her at first for a slave and were about to kill her by the orders of Dirce, when the shepherd who had brought them up informed them of the truth. They then made an attack on Lycus, slew him, and killed Dirce by tying her by the hair to a bull. Having thus taken possession of Thebes, they set about fortifying it with a wall. Amphion played so wonderfully on a lyre which Hermes had given him that the stones moved of themselves into their places. Amphion later married Niobe, and when their children were killed by Apollo and Artemis because of Niobe's refusal to honor Leto, he killed himself.

AM PHIS' SA, daughter of Echetus, king of Epirus. Because she was violated by Aechmodicus, her father blinded her and served her barleycorn made of iron for food with the promise that he would restore her sight when she had eaten it.

AM PHITH' E MIS, called also Garamas, son of Apollo by Acacallis, daughter of Minos, born in Libya whither Minos banished her.

AM PHI TRI' TE, a Nereid, wife of Poseidon and as such queen of the sea. She took fright at Poseidon's wooing and fled, but Poseidon sent a dolphin to find and bring her back to be his bride.

Of the children born to them Triton was the most celebrated. When Poseidon fell in love with the nymph Scylla, Amphitrite in her jealousy threw magic herbs in the stream where Scylla bathed and thereby transformed her into a barking monster. Amphitrite is represented as young and beautiful, like Aphrodite, sometimes with attributes of royalty, often sporting with her sister Nereids, or sitting with Poseidon enthroned or in his chariot attended by a train of the lesser deities of the sea.

**AM PHIT' RY ON**, or **AM PHIT' RU O**, son of Alcaeus and husband of Alcmena. When Electryon, king of Mycenae, was about to leave on an expedition against the Taphians, Amphitryon accidentally killed him and fled to Thebes with his daughter Alcmena. During his absence on an expedition against the Taphians, Zeus in the guise of Amphitryon visited Alcmena the day before Amphitryon's return. Two sons, Heracles and Iphicles, were born on successive days, and both passed for sons of Amphitryon. Amphitryon fell fighting bravely against Erginus, king of the Minyans.

**AM PHOT' E RUS**, son of Alcmaeon and Callirhoe. His mother prayed that he and his brother Acarnan might grow to manhood at once, so that they might avenge the killing of Alcmaeon by the sons of Phegeus. The prayer was granted and the young men set out on their errand. They met the sons of Phegeus on their way to Delphi to dedicate the peplus and necklace of Harmonia, and slew them. After killing Phegeus and his wife also, they themselves presented the peplus and necklace to Apollo.

**AM' PY CUS**, or **AM' PYX**, father of the seer Mopsus.

**AM' Y CUS**, son of Poseidon and the nymph Melia, was a king in Bithynia renowned for his skill in boxing. When the Argonauts landed on his shores, he challenged the best man of them to a bout. Polydeuces accepted and, though he was but a slender youth against a powerful giant, came off the victor.

**AM Y MO' NE**, one of the fifty daughters of Danaus. Sent by her father to fetch water, she was attacked by a Satyr. Poseidon answered her call for help, hurled his trident at the Satyr, and buried it in a rock. Out gushed a stream of water, which was called after her the fountain of Amymone or, later, Lerna. The son of Poseidon and Amymone was Naulius.

**A MYN' TOR**, husband of Hippodamia and father of Phoenix. Because Phoenix, persuaded by the neglected Hippodamia, paid

COURT to his father's mistress, Amyntor cursed him and drove him out of his house.

AM Y THA' ON, son of Cretheus and Tyro, and by Idomene father of Bias and Melampus.

AN AX AR' E TE. a maiden loved by Iphis, who, scorned by her, hanged himself on her door. She mocked his dead body as it was carried by in funeral procession, and in punishment was changed into a statue, which was placed as a warning example in the temple of Aphrodite at Salamis.

A NAX' O, wife of Electryon and mother of Alcmena.

AN CAE' US, son of Lycurgus. He was one of the Argonauts and was reckoned second only to Heracles in strength. He took part in the Calydonian Hunt and was killed by the boar.

AN CHI' SES, son of Capys and Themis, king of the Dardanians. As he tended his cattle on Mt. Ida, Aphrodite came to him in the form of the daughter of the Phrygian king Otreus, and their offspring was Aeneas. The goddess afterwards declared herself, but forbade him on pain of punishment by Zeus to betray her. But Anchises in wine boasted of his marriage with Aphrodite, and was struck by a thunderbolt. At the fall of Troy, Aeneas carried Anchises, now a helpless old man, on his shoulders out of the city and took him with him on his long wanderings in search of a place to settle. On all occasions of doubt Aeneas turned to his father for advice, relying on his knowledge, judgment, and wisdom. Before they reached their destination in Italy, Anchises died and was buried in Sicily, whither Aeneas returned a year later to celebrate funeral games in his honor. After landing in Italy, Aeneas by the aid of the Sibyl descended into Hades to consult his father about the future and to learn some of the mysteries of life after death and the destiny of the empire of Rome which he was to found.

AN CI' LE, the shield of Mars that fell from heaven. A voice was heard announcing that Rome would last as long as this shield was kept. Twelve exact copies of it were made, so that none but the Salii, priests who guarded it, might know which was the original.

AN DRAE' MON. 1. Husband of Gorge, whose father Oeneus he succeeded as king. 2. Son of Oxylus and husband of Dryope. He received Dryope's final instructions and witnessed her metamorphosis into a lotus tree.

AN DRO' GE US, son of Minos and Pasiphae of Crete, who, hav-

ing defeated all competitors at the Panathenaean games at Athens, was sent by Aegeus against the Marathonian bull and was killed. In revenge Minos waged a successful war against the Athenians, and imposed upon them as tribute the sending every year of seven youths and seven maidens to Crete to be fed to the Minotaur in the labyrinth.

**A**N DROM' A CHE, wife of Hector and mother of Scamandrius, or Astyanax. In the Trojan War she proved herself a tender and devoted wife and mother. When Hector was slain and dragged in the dust by Achilles, she tried to hurl herself down from the wall, but, prevented, fell fainting into the arms of friends. At the fall of Troy her son was killed and she was led away captive by Neoptolemus, son of Achilles, to Epirus. By him she had three sons, Molossus, Pielus, and Pergamus. At his death Neoptolemus in gratitude for the saving of his life left his kingdom to Helenus, brother-in-law of Andromache, with instructions to take her as his wife. The child of this marriage was Cestrinus. Aeneas on his wanderings was entertained hospitably by Helenus and Andromache and sent on his way with gifts. After the death of Helenus, Andromache made her way back to Asia again.

**LITERATURE.** Mrs. Browning, *Hector and Andromache*; Euripides, *Andromache*.

**ART.** *Relief:* Thorwaldsen, *Hector and Andromache*. *Painting:* Guérin, *Andromache and Pyrrhus* (Louvre). *Drawing:* Flaxman, *Andromache on the Wall* (Royal Academy, London).

**A**N DROM' E DA, daughter of Cepheus, king of Aethiopia, and Cassiopea. Because Cassiopea had claimed to be more beautiful than the Nereids, Poseidon sent in punishment a sea-monster to ravage their land. According to the oracle of Ammon, Poseidon could be appeased only by offering Andromeda to the monster to be devoured. Cepheus therefore chained her to a rock by the sea. But Perseus, seeing the maiden in this plight and falling in love with her, offered to deliver her if her parents would give her to him as his bride. The agreement made, Perseus killed the monster. While all were celebrating at a banquet in the palace of Cepheus, Phineus, to whom Andromeda had been betrothed, entered to claim her as his own. In the fight which followed Perseus turned Phineus and his followers into stone by means of the Gorgon's head. Andromeda went with Perseus to Greece and with him ruled at Tiryns. Their children were Perses, Alcaeus, Sthenelus, Heleius, Electryon, and Gorgophone. After her death Andromeda was placed among the stars by Athena.

LITERATURE. L. Morris, "Andromeda" (in *Epic of Hades*); J. J. Roche, *Andromeda*.

ART. Sculpture: Benvenuto Cellini, Perseus and Andromeda (Bargello, Florence). Painting: Carracci, Perseus and Andromeda (Farnese Palace, Rome); C. A. Coypel, Perseus and Andromeda (Louvre); Mengs, Perseus and Andromeda (Hermitage, Leningrad); Rubens, Perseus and Andromeda (Blenheim Palace); Tintoretto, Perseus and Andromeda (Hermitage, Leningrad); Veronese, Perseus and Andromeda (Hermitage, Leningrad).

AN' I US, son and priest of Apollo at Delos. By Dориппе he had three daughters upon whom Dionysus had bestowed the gift of creating at will wine, grain, and oil, and who were therefore called Oenotropae. At Troy they furnished the Greeks with supplies for the first nine years of the siege, and in the same way aided Aeneas in his flight to Italy.

AN' NA, daughter of Belus and sister of Dido. During the stay of Aeneas at Carthage, Anna was Dido's confidante and adviser. Shortly after Dido's death, she crossed over to Italy, came to Lavinium, and was hospitably entertained by Aeneas. Threatened by the jealousy of Lavinia, wife of Aeneas, and warned by Dido in a dream, she committed suicide by throwing herself into the river Numicius. She was thereafter worshipped as the nymph of the river under the name of Anna Perenna.

AN NO' NA, a Roman goddess of grain, or grain supplies, associated with Ceres, and pictured with the cornucopia and the grain-measure as attributes.

AN TAE' US, son of Poseidon and Gaea, a giant who could not be conquered so long as he remained in contact with the earth whence he derived his strength. Heracles lifted him up and, holding him thus, strangled him to death.

AN TE' A, wife of Proetus. She fell in love with Bellerophon and, when he repulsed her overtures, falsely accused him to her husband of shameless conduct. Proetus, unwilling to violate the laws of hospitality by attacking Bellerophon while he was his guest, sent him to king Iobates, father of Antea, with a sealed letter instructing Iobates to kill him. Iobates sent him forth to fight the Chimaera.

AN TE' NOR, son of Aesyetes and Cleomestra and husband of Theano, was one of the most distinguished of the Trojan elders, renowned for his wisdom and justice. He was an advocate of peace

with the Greeks, and after the fight between Ajax and Hector urged the return of Helen. When Troy was captured he was spared by the Greeks. He crossed over to Thrace, went thence to Italy, and founded the city of Patavium.

**AN' TE ROS**, brother of Eros, was the god of the passion of love.

**AN' THUS**, son of Antonous and Hippodamia. He was killed by his father's horses and changed into a bird, which imitating the cry of horses flies in front of them.

**AN TI CLE' A**, daughter of Autolycus and wife of Laertes. She was the mother of Odysseus by either Laertes or Sisyphus. She died of grief over the long absence of Odysseus.

**AN' TI CLUS**, a Greek concealed in the Wooden Horse. When Helen, looking at the Wooden Horse and imitating the voices of the wives of the Greek heroes called them by name, Anticlus wished to answer but was prevented by Odysseus.

**AN TIG' O NE**, daughter of Oedipus and Jocasta and sister of Ismene, Eteocles, and Polynices. When Oedipus was banished from Thebes, she accompanied him, leading the blind old man in his wanderings and begging in order to supply his needs, until he died at Colonus. She then returned to Thebes, where her brothers were quarrelling over the succession to the throne. The difference led to war between them and the death of both in battle. Creon the king honored Eteocles as a defender of the city with every rite of burial, but forbade on penalty of death the burial of Polynices because he had attacked the city. Antigone, defying the order and notwithstanding Ismene's pleas of caution, unaided buried the body with her own hands and performed the accustomed rites. For this she was condemned by Creon to be buried alive. Haemon, her lover, after passionately pleading her cause, accompanied her to the tomb and there killed himself. Greek story represents Antigone as the ideal of filial and sisterly love and loyalty and as having principles of justice superior to man-made laws.

**LITERATURE.** Matthew Arnold, *Fragment of an Antigone*; Aubrey de Vere, *Antigone*; E. Fitzgerald, *The Downfall and Death of King Oedipus*; Sophocles, *Oedipus at Colonus* and *Antigone*.

**ART. Painting:** Teschendorff, *Oedipus* and *Antigone*, *Antigone* and *Ismene*, *Antigone*.

**AN TIL' O CHUS**, son of Nestor and Anaxibia, distinguished himself in the Trojan War for his bravery, swiftness of foot,

intelligence, and beauty. He was a special favorite of Achilles, to whom he took the news of the death of Patroclus and with whom he mourned. He was killed by Memnon.

AN TIN' O US, son of Eupeithes, was the most insolent of Penelope's suitors and the first to be killed by Odysseus on his return.

AN TI' O PE. 1. Daughter of Nycteus of Thebes and Polyxo. Zeus was captivated by her beauty and won her love, appearing to her in the form of a Satyr. When she was with child, she fled from her angry father to Cithaeron, where she gave birth to twin sons, Amphion and Zethus. Leaving her children to die, she went with Epopeus to Sicyon and became his wife. Her father in despair killed himself, but his brother Lycus, who had succeeded him and had promised to punish Antiope, attacked Sicyon, killed Epopeus, and took Antiope back to Thebes as a captive. There, meeting with very cruel treatment, especially at the hands of Dirce, wife of Lycus, she fled for protection to her sons, who had been found and brought up by shepherds. At first mistaking her for a slave, they were on the point of killing her, as ordered by Dirce, by tying her by the hair to a bull, but learning from their foster-father that she was their mother, they seized Dirce instead and killed her by the method she had ordered for Antiope. 2. An Amazon, sister of Hippolyta, was loved and carried off to Athens by Theseus. The Amazons invaded Attica to recover her, but were defeated in a battle in which Antiope lost her life. Her son by Theseus was Hippolytus.

AN TIPH' A TES, king of man-eating giants of Sicily called Laestrygones, who destroyed all but one of the ships of Odysseus.

A NU' BIS, Egyptian god identified with Hermes.

A PHA' RE US, husband of Arene and father of Idas, Lynceus, and Pisus.

A PHID' NUS, a friend of Theseus, who entrusted Helen to his care and that of Aethra, mother of Theseus. Later, after the Dioscuri had rescued Helen and had been hospitably received in Athens, Aphidnus adopted them as his sons.

APH RO DI' TE, called also Cytherea, Erycina, Cypris, Paphia, Urania, Pandemos, Pelagia, Anadyomene, and identified by the Romans with Venus, is sometimes spoken of as the daughter of Zeus and Dione, but more commonly is said to have been born of the foam of the sea into which had fallen the mutilated parts of

Uranus. She was the goddess of all fruitfulness, both vegetable and animal; the goddess of love, the pleasures of love, and marriage, with power to implant or destroy love in mortal hearts; the goddess of beauty, bestowing upon mortals grace and charm of mind and body. Sacred to her were the rose, the myrtle, the linden, the apple, the poppy, the pomegranate, the cypress, while animals associated with her were the swan, the dolphin, the sparrow, the dove, the swallow, the hare, the ram, the tortoise. The chief seats of her worship were Cythera, Cyprus, Paphos, Eryx, Samos, and Ephesus. Festivals in her honor were called Aphrodisia.

Sea nymphs nursed and instructed her in their caves. Then rising from the foam of the sea she was gently wafted first to Cythera and then to Cyprus. Accompanied by the Hours and the Graces she made her way to Olympus, where a throne had been set for her and the gods were eagerly awaiting her coming. At once she won the hearts of all with her beauty and grace, but their offers of marriage she rejected. Zeus, angry because she refused him, punished her by marrying her to the ugly and deformed Hephaestus.

But Aphrodite fell in love with Ares. In order to protect themselves against discovery in their secret meetings, Ares set his attendant Alectryon to keep watch for them. But one night Alectryon fell asleep, and Helios the sun-god, from whose eye nothing is hidden, saw them together and reported his discovery to Hephaestus. Preparing a metal net, Hephaestus threw it suddenly over them so that they were caught and held fast in its meshes, until the other gods, whom he had summoned, came to look upon them and to mock them with their laughter. The children of Ares and Aphrodite were Harmonia, Eros, Anteros, Deimos, and Phobos.

Chief among the mortals loved by Aphrodite were Adonis and Anchises. Adonis was a beautiful young hunter whom Aphrodite could not persuade to give up the chase for her sake. When he was killed by a wild boar, the goddess was heart-broken with grief and appealed to Zeus, begging that either she be allowed to join Adonis in Hades or Adonis be permitted to return to the upper world. But the goddess of beauty could not be spared from the upper world, nor would Pluto release Adonis. Finally a compromise was arranged whereby Adonis might spend half his time on earth with Aphrodite and the other half in the underworld. To Anchises came Aphrodite while he was tending his cattle on Mt. Ida. By him she became the mother of Aeneas, a son upon whom she lavished her tenderest care and for whose sake she waged constant

warfare with Hera, that he might fulfil his destiny of founding the empire of Rome.

The hostility between Aphrodite and Hera owed its origin to the Judgment of Paris. The two goddesses together with Athena, unable to settle among themselves which was the most beautiful, appeared by order of Zeus before Paris, a Trojan prince living as a shepherd on Mt. Ida, and submitted the question to him for decision. Each promised a reward for his favor, but Aphrodite's bribe—the most beautiful woman in the world—won the decision for her.

Aphrodite interested herself in all the loves of men, especially of young people, and countless stories are told of how she gave her aid to lovers, as to Paris, Hippomenes, Aeneas, Cinyras, Phaon, Pygmalion. Many others relate the tragedies resulting from her activities, as in the loves of Helen, Ariadne, Medea, Pasiphae, Phaedra, Dido.

Aphrodite is represented as the perfection of feminine beauty, and in her train go all who personify love and laughter, grace and charm. Flowers bloom at her coming, and everywhere happiness attends her. In art she is pictured either wholly nude or clad in very light drapery.

LITERATURE. Chaucer, *The Complaint of Mars and Venus*; T. G. Hake, *The Birth of Venus*; L. Morris, "Aphrodite" (in *Epic of Hades*); D. G. Rossetti, *Venus Verticordia* and *Venus Victrix*; Shakespeare, *Venus and Adonis*; Shelley, *Homer's Hymn to Venus*; E. R. Sill, *The Venus of Milo*; Swinburne, "Laus Veneris" and "Chorus to Aphrodite" (in *Atalanta in Calydon*); Thos. Wyatt, *The Lover Prayeth Venus*.

ART. Sculpture: Venus de Milo (Louvre); Venus Genetrix (Louvre); Venus of Arles (Louvre); Capitoline Venus (Rome); Venus of Cnidos (Vatican); Venus dei Medici (Florence); Altoviti Venus (Mr. Rockefeller's home, Tarrytown, N. Y.); Canova, Venus Victrix, and Venus (Pitti, Florence); Benvenuto Cellini, Venus; Thorwaldsen, Venus with the Apple, and Venus and Cupid. Relief: Venus Rising from the Sea (Museo delle Terme, Rome). Painting: Botticelli, Birth of Venus (Uffizi, Florence); Bouguereau, The Birth of Venus (Luxembourg Museum); Guercino, Venus and Adonis (Dresden); Giulio Romano, Venus and Vulcan (Louvre); Rubens, Venus and Adonis (Leningrad), and Festival of Venus (Vienna Museum); Tintoretto, Cupid, Venus and Vulcan (Pitti, Florence); Titian, Venus and Cupid (Villa Borghese, Rome), and Venus and Adonis (Madrid), and Venus of the Tribune (Uffizi, Florence); Van Dyck, Venus and Vulcan (Louvre); Veronese, Venus and Cupid (Villa Borghese, Rome).

A POL' LO, one of the chief gods of the Greeks, called also Phoebus, Lycius, Helios, Cynthius, Pythius, Delius, Smintheus, was the son of Zeus and Leto and twin brother of Artemis. He is variously conceived as the god of the sun, the god of prophecy, the god of poetry and music, the god of healing, the god of purification, the god of the founding of towns and colonies, the god of manly youth. Consistent with one or another of these functions were associated with him the quiver and bow and arrows used in punishment, the flute and lyre of song and music, the tripod symbolic of his oracle, the laurel wreath or branch as victor's prize, and the shepherd's crook representing his service as a keeper of flocks. Animals connected with him are the snake, the raven, the mouse, the cock, the hawk, the wolf, the swan, the dolphin, the grasshopper. Places chiefly associated with the god were Delos, his birthplace, and Delphi, the seat of the most famous of his oracles, the Pythian, which played so important a rôle in the public and private life of antiquity. At the former were celebrated every five years the Delian games, and at the latter every four years the Pythian. In person Apollo represents the Greek ideal of youthful manly beauty, celebrated particularly for his golden locks. As an archer he is pictured nude and holding his bow; as sun-god he sits in his golden chariot drawn by winged horses and accompanied by the Hours and Seasons; as god of music he wears a long flowing garment and holds the lyre, his head encircled with a laurel wreath.

The most important myths related of Apollo are the following. Hera, wife of Zeus, jealous of Leto banished her to earth and forbade gods and men to give her aid. Leto wandered about from place to place seeking a retreat. Finally in answer to prayer Neptune sent a dolphin to convey her to the floating island of Delos, which Zeus then chained fast that it might be a safe resting-place for her. Here she gave birth to Apollo and Artemis. In the region of Mt. Parnassus Apollo slew with his arrows the monster Python which had been a terrible scourge to mortals, and by this service won for himself the name Pythian. When his oracle was established at Delphi it was known as the Pythian, and the games held at that place in his honor were called by the same name. When Zeus struck down with his thunderbolts Apollo's son Asclepius for restoring the dead to life, Apollo in anger sought to destroy with his arrows the Cyclopes, forgers of the thunderbolts. In punishment therefor Zeus forced Apollo to live for some time on earth as a mortal among men. In the guise of a common shepherd he tended the flocks of king Admetus in Thessaly. In return for the kindly treatment he received at the hands of the king he awarded

Admetus immortal life. At the conclusion of a musical contest with Pan, Apollo punished Midas for maintaining that the award had been given to Apollo unjustly by transforming Midas' ears into those of an ass. Apollo was once challenged to a musical contest by the satyr Marysas, and, when declared victor, carried out the conditions of the contest by binding Marsyas to a tree and flaying him alive. Apollo assisted Poseidon in building the walls of Troy, and during the Trojan War stood on the side of the Trojans.

Apollo had many loves. The nymph Daphne was wooed by him; but she fled, and in answer to prayer for escape was metamorphosed by her father Peneus, a river-god, into a laurel tree. Thereafter the god adopted the laurel as a sacred memorial of Daphne. Coronis became by Apollo the mother of Asclepius, who inherited his father's healing art. The Muse Calliope bore to Apollo Orpheus, to whom was given the lyre and the gift of music. Clymene's son Phaethon was granted by his father Apollo the privilege of driving the sun-chariot across the sky. Marpessa preferred a mortal lover to Apollo. To Cassandra, daughter of king Priam of Troy, Apollo gave the gift of prophecy; but when she refused his love, he rendered her prophecy a curse by denying it credence on the part of mortals. The fair youth Hyacinthus, loved by Apollo, was accidentally killed by him, and from his blood sprang the flower hyacinth. Clytie pined away because of her unreturned love for Apollo and was transformed into a heliotrope ever gazing upon the sun-god.

LITERATURE. Browning, *Apollo and the Fates*; Aubrey de Vere, *Lines under Delphi*; R. W. Dixon, *Apollo Pythius*; Drummond, *Song to Phoebus*; Keats, *Hymn to Apollo*; Lowell, *The Shepherd of King Admetus*; L. Morris, "Apollo" (in *Epic of Hades*); A. M. F. Robinson, *A Search for Apollo*; Shelley, *Homer's Hymn to Apollo*; Swift, *Apollo Outwitted*; Swinburne, *The Last Oracle and Delphic Hymn to Apollo*; E. M. Thomas, *Apollo the Shepherd*; Tickell, *To Apollo Making Love*.

ART. Sculpture: Apollo of Melos (Athens); Apollo of the temple of Zeus at Olympia; Apollo from Veii (Villa Papa Giulio, Rome); Apollo from the Tiber (Museo delle Terme, Rome); Apollo Sauroctonus (Vatican); Apollo Belvedere (Vatican); Apollo Citharoedus (Vatican); Michael Angelo, Apollo (National Museum, Florence); Bernini, Apollo and Daphne (Villa Borghese, Rome); Flaxman, The Pastoral Apollo (Petworth, England); W. H. Rinehart, Latona and her Children (Metropolitan Museum, New York). Painting: Raphael, Apollo (Vatican); Guido Reni, Aurora (Rospiglioso Pal-

ace, Rome); Giulio Romano, Apollo and the Muses (Pitti, Florence).

See also DAPHNE, MARSYAS, PHAETHON.

AQ' UI LO, Roman name for Boreas, the north wind.

A RACH' NE of Lydia, a maiden so skillful at weaving and so proud of her skill that she rated herself above the goddess Athena. The goddess in the guise of an old woman appeared before her and reproved her, but in reply Arachne declared her willingness to compete with Athena. Putting off her disguise, Athena accepted the challenge, and wove a magnificent tapestry picturing the majesty of the gods and instances of punishment for impiety. Arachne in turn pictured deceptions practised by Zeus as a lover, thus further revealing her irreverence. Athena was forced to admire her work, but in punishment tore Arachne's tapestry to pieces, changed her into a spider, and so left her forever suspended in the center of her web.

AR' CAS, son of Zeus and Callisto. After his mother had been changed into a bear by the jealous Hera, Zeus gave the child into the care of Maia. When he was grown, he chanced upon a bear one day while hunting, and, ignorant that it was his mother, followed her into the temple of Zeus. This was an offence that merited death, but Zeus saved both mother and son by placing them among the stars, the mother as the Great Bear and Arcas as the Little Bear.

AR' CE, daughter of Thaumas and sister of Iris. In the battle of the Titans she took the side of the Titans. For this Zeus deprived her of her wings, which he gave as a wedding gift to Thetis, and banished her to Tartarus.

AR CE' SI US, father of Laertes and grandfather of Odysseus.

AR CE SI LA' US, son of Odysseus and Penelope.

AR CHE LA' US, son of Temenus, was driven out of Argos by his brothers and fled to king Cisseus in Macedonia. The latter promised him the succession to the throne and the hand of his daughter if he would conquer the enemies then threatening Cisseus. But instead of keeping his promise after the victory of Archelaus, Cisseus plotted to kill him by concealing a pit of hot coals in such a way that Archelaus would fall into it. Archelaus, warned by a slave, threw Cisseus into the pit, and fled to the place where later he founded Aegae and the Macedonian dynasty.

AR CHEP TOL' E MUS, son of Iphitus and charioteer of Hector.

A'RE ITH' O US, a powerful hero who fought with an iron club only. He was killed finally by Lycurgus, who cunningly attacked him in a narrow place where he could not swing his club.

A'RES, identified with Mars by the Romans, one of the Olympian deities, was the son of Zeus and Hera. A later view regarded him as the son of Hera without a father, as Athena was the daughter of Zeus without a mother. Ares was the god of war. He exulted in the noise and tumult of battle, in blood and slaughter, actuated not by the wisdom or justice of a cause, but by the sheer love of fighting. He was brutal and pitiless, possessing none of the gentler qualities that win the hearts of gods and men. In battle he was attended by Deimos (Fear), Phobos (Terror), Eris (Strife), Cydoemos (Tumult), and Enyo (City-destroyer). He fought sometimes on foot, sometimes from his chariot drawn by two or four fiery steeds. Gigantic, muscular, swift, with mighty voice, he was a splendid figure in plumed helmet and armed with shield and spear. His attributes are the flaming torch and the spear, and his favorite animals the vulture and the dog. Places especially associated with him were Thrace, Thebes, and Athens. His worship was less wide-spread among the Greeks than was that of Mars among the Romans.

In the war between the gods and the Giants, Ares was captured by the Giants Otus and Ephialtes and held prisoner for thirteen months, until Hermes cunningly slipped his chains and freed him. He killed Halirrhothius, son of Poseidon, for violating his daughter Alcippe. For this he was brought to trial before the gods by Poseidon on a hill in Athens, called after him Areopagus. Though the gods had little love for him, he was acquitted.

Ares and Athena were usually arrayed on opposing sides. So it was at Troy, where Athena fighting for the Greeks on more than one occasion worsted Ares fighting for the Trojans. Through her aid Diomede succeeded in wounding Ares and forcing him to leave the battle field to seek the healing aid of Paean. Through Athena's aid also he was wounded by Heracles, when he attacked the hero for having slain Cycnus. Cadmus was assisted by Athena in slaying the dragon sacred to Ares. For this Ares compelled Cadmus to serve him for a year, but at the end of that time gave him his daughter Harmonia for wife.

Ares and Aphrodite were lovers. Their meetings were guarded by Alectryon placed as a sentinel to give them warning if anyone approached. But once the sentinel fell asleep, and the lovers were surprised by Helios, the sun-god. Hephaestus, husband of Aphrodite, being promptly informed, cast over them a close-woven net, which

held them immovably bound until the gods, summoned by Hephaestus, arrived to make sport of them with their laughter. The children of Ares and Aphrodite were Harmonia, Eros, Anteros, Deimos, and Phobos. Many other loves Ares had and many children were born to him, most of them inheriting his warlike traits.

**LITERATURE.** Chaucer, *The Complaint of Mars*.

**ART.** *Sculpture:* Ares Ludovisi (Museo delle Terme, Rome); Borghese Mars (Louvre). *Relief:* Flaxman, Peace and Mars (British Museum); Thorwaldsen, Mars and Cupid. *Painting:* Guercino, Mars and Venus (Modena Gallery); Poussin, Mars and Rhea Silvia (Louvre); Raphael, Mars, allegorical for Tuesday (Vatican); Velasquez, Mars (Madrid Museum).

**A RE' TE**, wife of Alcinous, king of the Phaeacians, and mother of Nausicaa. With her husband she gave hospitable entertainment to Odysseus and promised to help restore him to his home. She also protected Medea from the pursuing Colchians, when she and Jason came to Scheria in their flight from Aeetes.

**AR' E TE**, personification of Virtue.

**AR E THU' SA**, a huntress nymph under the protection of Artemis. She was wooed by the river-god Alpheus while bathing in his waters. Taking fright, she called upon Artemis for aid. The goddess concealed her in a cloud, changed her into a fountain, and opened the earth that she might disappear into it out of the sight of the pursuing Alpheus. In the distant island of Ortygia Arethusa came to the surface again. But she did not escape the river-god, for he too plunged into the earth and, passing under the sea, finally united himself with the nymph. There was a saying to the effect that if a cup were thrown into Alpheus it would reappear in Arethusa.

**AR GI' A.** 1. Daughter of Oceanus and Tethys, and sister and wife of Inachus. 2. Daughter of Adrastus and Amphithea, and wife of Polynices by whom she was the mother of Thersander.

**AR GI' O PE**, wife of Agenor and mother of Cadmus and Europa. **AR' GO**, the ship, named after its builder Argus, in which the Argonauts under the leadership of Jason journeyed in quest of the Golden Fleece. Athena is said to have superintended the building of it and to have placed in it a piece cut from the Dodonian oak which could speak and utter prophecies. After the voyage Jason dedicated the Argo to Poseidon.

**AR' GO NAUTS**, (AR GO NAU' TAE), collective name of the Greek heroes who went with Jason in quest of the Golden Fleece.

They were fifty in number, and among them were such famous heroes as Heracles, Castor and Polydeuces, Theseus, Meleager, Peleus, Nestor, Asclepius, Orpheus, Admetus.

The Argonautic Expedition took its beginning from the suggestion of Jason's uncle Pelias, who, having usurped the throne of Jason's father, desired to get rid of the son and of his demands for restitution by sending him forth on dangerous adventure. After some time spent in building the Argo and in assembling the band of heroes, the Argonauts set out on their perilous voyage. Passing safely by dangerous rocks under the inspiration of the music of Orpheus; tarrying a while in Lemnos, where the warlike women, having killed the men, had taken possession of the island under the rule of their queen Hypsipyle; parting from Cyzicus after hospitable entertainment, only to be blown back and, unrecognized in the darkness, forced to fight and overcome their generous host and his people; battling with the Bebryces, who resented the slaying of their king Amycus by Polydeuces in a boxing match; freeing the blind seer Phineus from his torture by the Harpies; guided by doves through the Symplegades; losing some comrades by death and taking on others—they arrived at last in Colchis, where Phrixus had left the Golden Fleece suspended on an oak and guarded by a sleepless dragon. Here well-nigh impossible tasks were imposed upon Jason by Aeetes, king of Colchis, before he would be allowed to take the fleece: yoking the fire-breathing bulls and plowing and planting the teeth of the dragon of Cadmus, overcoming the monsters that sprang up from such seed, and putting to sleep the dragon that guarded the treasure. These things Jason was able to accomplish through the magic aid of Medea, daughter of the king, who had fallen in love with him at sight. Taking the fleece and Medea, with her brother Absyrtus, the Argonauts slipped away in the night, to be hotly pursued next morning by the angry Colchians. Like the voyage out, the return journey also was crowded with a long succession of adventures. The murder of Absyrtus and the dropping of bits of his body on the water to delay the pursuing Aeetes; the passage to Italy and through the western Mediterranean, in the course of which they visited Circe; the escape from the Sirens by the singing of Orpheus; the passage by Scylla and Charybdis; the kindly treatment by the Phaeacians, who refused to restore Medea to her father when he overtook them; experiences in Libya, where for twelve days and nights they carried the Argo overland on their shoulders to launch it in the Tritonian Lake; the stop in Crete; the final safe return to Iolcus—these were some of the many incidents that laid heavy demands upon their heroism.

The Argonautic Expedition was one of the three or four greatest Greek undertakings involving large numbers of heroes engaged on a common enterprise.

**AR' GUS.** 1. Argus, called also Panoptes, the All-seeing, had a hundred eyes which slept in turns, so that he was at all times awake. He was entrusted by Hera with the keeping of Io, a maiden whom Zeus loved and had changed into a heifer in order to protect her from the jealousy of Hera. Zeus sent Hermes with his sleep-inducing wand to free her. Hermes by playing on the syrinx and telling stories succeeded in putting all the eyes of Argus to sleep, and then killed him. Hera placed his eyes in the tail of the peacock. 2. Son of Phrixus, was the builder of the Argo and himself one of the Argonauts. 3. The dog of Odysseus, which recognized the hero on his return after an absence of twenty years and died of joy.

**AR' GY RA**, nymph of the spring Argyra in Achaia who loved Selemnus as long as his youthful beauty lasted. When her love died, Aphrodite took pity on Selemnus in his love-longing, changed him into a stream, and freed him from all pain of love. Thereafter whosoever bathed in his waters forgot his love.

**A RI AD' NE**, daughter of king Minos of Crete and Pasiphae. She fell in love with Theseus when he came to Crete with the youths and maidens sent by Athens as tribute to Minos. By instructing him and giving him a ball of string to unwind as he went into the labyrinth, she aided him to escape after killing the Minotaur. Theseus, promising marriage, took her with him on his ship, but deserted her on the island of Naxos. Dionysus came upon her weeping in despair on the shore, comforted her, and made her his wife. Zeus gave her immortality, and the golden crown presented to her as a wedding gift by Dionysus was placed among the stars.

**LITERATURE.** J. S. Blackie, *Ariadne*; Mrs. Browning, *Paraphrase on Nonnus*; W. M. W. Call, *Ariadne*; Chaucer, "Legend of Ariadne" (in *Legend of Good Women*); M. Hewlett, *Ariadne Forsaken*; H. H. Jackson, *Ariadne's Farewell*; R. S. Ross, *Ariadne in Naxos*; Frederick Tennyson, *Ariadne*.

**ART.** *Sculpture:* The Sleeping Ariadne (Vatican); Dannecker, Ariadne; Thorwaldsen, Bacchus and Ariadne (Copenhagen). *Painting:* Pompeian wall-painting, Bacchus and Ariadne (Naples Museum); Giordano, Ariadne (Dresden); Rae, Ariadne; Teschendorff, Ariadne; Tintoretto, Ariadne and Bacchus (Ducal Palace, Venice); Titian, Bacchus and Ariadne (National Gallery, London).

A RI' ON, a fabulous horse, offspring of Poseidon and Demeter, which drew the chariot of Poseidon over the sea. Heracles used it in his fight with Cycnus, and Adrastus because of Arion's speed was the only one of the Seven Against Thebes to escape death.

A RIS' BE. 1. Daughter of Merops and first wife of Priam, to whom she bore Aesacus. 2. Daughter of Teucer of Crete and wife of Dardanus, to whom she bore Erichthonius.

AR IS TAE' US, son of Apollo and Cyrene, was brought up by Gaea and the Horae. He was looked upon as a protector of flocks, the vine, the olive, and especially as the inventor of bee-culture. He was honored as a god because of the many things he taught men. He fell in love with Eurydice, the wife of Orpheus, and it was while fleeing from him that she was bitten by the snake. The nymphs, angry because he brought about Eurydice's death, caused his bees to die. Aristaeus on the advice of his mother applied to Proteus. He found him sleeping on the shore amid his herds of cattle, and hastily bound him so firmly that despite his rapid changes of form Proteus was unable to free himself. Proteus, admitting that he was caught, instructed Aristaeus to sacrifice four bulls and four cows and to return to their bodies after nine days. From the bodies sprang new swarms of bees. Aristaeus married Autonoe, daughter of Cadmus, and by her was the father of Actaeon.

A RIS TO DE' MUS, son of Aristomachus, and by Aegea father of Eurysthenes and Procles. He was killed by lightning when setting out on an expedition into the Peloponnesus.

AR' NE. Daughter of Aeolus and the mother of Boeotus by Poseidon.

AR SIN' O E. 1. Daughter of Phegeus and wife of Alcmaeon. 2. Nurse of Orestes. She took the child from Clytemnestra and carried him to Strophius, brother-in-law of Agamemnon.

AR' TE MIS, called also Cynthia, Pythia, Phoebe, and by the Romans identified with Diana. She was the daughter of Zeus and Leto and twin sister of Apollo, and ranked as one of the great Olympian deities. She was most commonly conceived as the goddess of the chase, the virgin huntress, frequenting forest, hill and plain, having under her protection wild and domestic animals and all good hunters. But her functions were extended to include the guardianship of springs and streams and the promotion of vegetation and fruitfulness generally. She was worshipped also as a goddess of childbirth. Chastity was her chief characteristic, and she was an

object of special reverence on the part of maidens. As the sister of Apollo, she represented on the feminine side what he stood for on the masculine side. The arrow was the weapon of both; both were lovers of music, song, and dance; both punished by plague, and both had the healing power; both remained unmarried. As Apollo was god of the sun and confused with Helios, so Artemis was goddess of the moon and confused with Selene. The worship of her as moon-goddess led to the conception of her as associated with the night and the underworld, and she was sometimes identified with such spirits as Hecate. She was the special goddess of the nymphs, dancing with them, leading their choruses, loving their haunts in the cool groves, punishing severely any violation of chastity, and receiving sacrifices on simple woodland altars. Under this conception, she was called the Arcadian Artemis. The goddess of many breasts at Ephesus was early identified with Artemis by the Greeks, and came to be known as the Ephesian Artemis. Attributes of Artemis are the bow, the quiver with arrows, the torch, the javelin, the crescent; animals associated with her were the hind, the hunting-dog, the bear, the boar; the cypress tree was sacred to her. As a huntress she was represented as clad in a short garment extending from shoulders to knees, and as the goddess of the moon as wearing a long robe reaching to the ground and with a veil and crescent on her head.

The birthplace of Artemis and Apollo was Delos. Hither her mother Leto was brought by a dolphin when, banished by jealous Hera and forbidden the hospitality of gods and men, she wandered about seeking a place of rest. For her sake Zeus chained the floating island to the bottom of the sea so that it thereafter remained fixed in one spot.

Artemis was a stern goddess of punishment when any offended her or violated her laws of virginal chastity. She and Apollo killed with their arrows the seven sons and seven daughters of Niobe because in her pride in her children Niobe scoffed at Leto and boasted herself her superior. Oeneus, who failed to include Artemis in the sacrifices he was offering to the gods, she punished by sending a wild boar to lay waste his fields in Calydon, and it took the best efforts of many of the foremost heroes of Greece to hunt down and slay the animal. Actaeon by chance came upon Artemis surrounded by her nymphs just at the moment when she had laid aside her weapons and garments in preparation for the bath. The goddess threw water into his face and thereby transformed him into a stag which his own dogs chased, overtook, and destroyed. At Aulis where the Greek ships assembled for the Trojan

War, Agamemnon while hunting killed a stag sacred to Artemis. As punishment the goddess sent pestilence and delayed the sailing by causing a calm. Nor could she be appeased except by the sacrifice of Agamemnon's daughter Iphigenia. But at the last moment Artemis snatched the girl from the altar and substituted a hind in her place.

The gentler side of Artemis found expression in the aid she often gave to those in trouble, especially to hunters or to nymphs of her own following. Syrinx rescued from the too ardent Pan by being changed into a musical reed was a follower of Artemis, as also was Arethusa whom the goddess changed into a fountain that she might escape Alpheus. Orion the mighty hunter was a favorite of Artemis. One day when he was wading through the sea with only his head above water, Apollo challenged Artemis to try her skill with the bow on the hardly discernible object. True to the mark sped her fatal arrow. In grief Artemis placed Orion among the stars.

The chaste Artemis would have nothing to do with love, though many loved and wooed her. In the story of Endymion, whom the goddess of the moon loved and left the sky to visit as he slept, Artemis is confused with the moon-goddess Selene.

**LITERATURE.** E. Arnold, *Hymn of the Priestess of Diana*; E. W. Gosse, *The Praise of Artemis*; Ben Jonson, *Hymn to Cynthia*; A. Lang, *To Artemis*; L. Morris, "Artemis" (in *Epic of Hades*); B. W. Procter, *The Worship of Dian*; Shelley, *Homer's Hymn to the Moon*; W. W. Story, *Artemis*.

**ART.** *Sculpture*: Diana of Pompeii (Naples); Artemis of Versailles (Louvre); Artemis of Gabii (Louvre); Diana (Vatican); O. L. Warner, Diana (New York). *Painting*: Carracci, Diana and Callisto (Louvre); Domenichino, Diana and Nymphs (Villa Borghese, Rome); Raphael, Diana, allegorical for Monday (Vatican); Rubens, Diana and Nymphs (Baring Collection, London); Titian, Diana and Callisto (Bridgewater House, London).

See also ACTAEON, ENDYMION.

**AS CAL' A BUS**, son of Misme. When Demeter, thirsty from her long wanderings in search of Persephone, begged water from Misme and drank it greedily, Ascalabus jeered at the goddess. Thereupon she threw some of the water upon him and thereby changed him into a lizard.

**AS CAL' A PHUS**, son of Acheron. When Persephone received permission to return to the upper world provided she had eaten nothing in the underworld, it was Ascalaphus who told Pluto that she

had tasted of a pomegranate. For this he was punished by being changed into an owl.

AS CA' NI US, son of Aeneas and Creusa. At the fall of Troy his father led him by the hand out of the burning city and took him with him to Italy. The war of Aeneas against the Latins and Rutulians received its start from the slaying by Ascanius of a pet stag owned by a peasant's daughter. In the fighting that followed Ascanius took little part, since he was kept out of it as the young prince and successor to Aeneas. After his father's death, he founded a new city known as Alba Longa. He was called also Iulus, and from this title the gens Julia derived its name.

AS CLE' PI US, called by the Romans Aesculapius, was the son of Apollo by Coronis or Arsinoe. He was instructed in healing by the Centaur Chiron and became a skillful physician, able even to restore the dead to life. That Pluto might not thus be deprived of the dead, Zeus killed Asclepius with a thunderbolt. Apollo retaliated by attacking the Cyclopes, the forgers of the thunderbolt, and thereby incurred the punishment of serving for a time on earth as a mortal. Zeus was finally prevailed upon to admit Asclepius to the ranks of the gods. The worship of Asclepius centered in Epidaurus. The cock was offered to him in sacrifice, and sacred to him were the serpent and the dog. Of the many attributes of Asclepius the serpent coiled about a staff was the most universal.

His sons Machaon and Podalirius inherited his medical skill, and the priests of Cos and Cnidos, called Asclepiades because supposed to be his descendants, preserved the secrets of his art.

*ART. Sculpture:* Asclepius from Epidaurus (National Museum, Athens); Asclepius (Capitoline Museum, Rome); Aesculapius (Vatican); Thorwaldsen, Hygeia and Aesculapius (Copenhagen). *Painting:* Guérin, Offering to Aesculapius (Louvre).

AS' CUS, a Giant who, with Lycurgus, put Dionysus in chains. Hermes freed the god, overpowered Ascus, and took his hide for a wineskin.

A SO' PUS, a river-god, father of many famous daughters, among whom was Aegina whom Zeus abducted. Asopus while seeking for her was told by Sisyphus who the guilty lover was. For this Sisyphus was condemned to torture in Hades, and Asopus, when he came upon Zeus, was struck by a thunderbolt and hurled back into his river.

AS SAR' A CUS, king of Troy, son of Tros, father of Capys, and grandfather of Anchises.

AS TE' RI A, daughter of Coeus and Phoebe, was the sister of Leto, and by Perses the mother of Hecate. To escape the love of Zeus she took the form of a quail, jumped into the sea, and was transformed into the floating island Ortygia, which after the birth of Leto's children, Apollo and Artemis, was called Delos.

AS TE' RI ON, husband of Europa. He accepted Minos, Sarpedon, and Rhadamanthus, sons of Europa by Zeus, as his successors.

AS TRAE' A, daughter of Zeus and Themis. In the golden age she lived among men as the goddess of justice, but in the iron age of wickedness she withdrew and was placed among the stars as Virgo.

AS TRAE' US. 1. Son of the Titan Crius and Eurybia and brother of Pallas and Perses. By Eos he was the father of the winds and the stars. 2. Son of Poseidon. In ignorance of her identity he violated his own sister, and upon learning the truth threw himself into the river which was named after him.

AS TY' A NAX, called also Scamandrius, was the son of Hector and Andromache. At the fall of Troy, the Greeks killed the child by hurling him down from the walls.

AS TYD A ME' A, daughter of Pelops, and by Alcaéus mother of Amphitryon.

AT A LAN' TA. 1. The Arcadian Atalanta was the daughter of Jasius and Clymene. Exposed by her father, she was nursed by a bear, and from the wild life of her youth acquired great strength, speed, and skill as a huntress. Two drunken Centaurs attracted by her surpassing beauty were killed by her. She took part in the Calydonian Hunt, wounded the boar, and when Meleager killed it, received from him its head and hide as victor's prize. Sought by many suitors, she would have none of them. She finally yielded, however, to the persistent pursuit, through forests and thickets and among the wild beasts, of Milanion, son of Amphidamas. It is also related that Milanion finally won her by defeating her in a footrace, just as Hippomenes won the Boeotian Atalanta. It is possible that the two are identical. 2. The Boeotian Atalanta was the daughter of Schoeneus. Some of the same stories are told of her as of the Arcadian Atalanta. Having determined to remain

unmarried and having confidence in her fleetness of foot, she made a bargain to give her hand to that one of her many suitors who should outrun her, on condition that those that failed were to die. Though several had already paid the penalty of defeat, Hippomenes accepted the terms. In answer to prayer for aid Aphrodite gave him three golden apples. These he threw one at a time out of the course as he ran, in order to tempt Atalanta with their beauty to turn aside to gather them up. This she did willingly enough, since she had fallen in love with the youth at sight, and so lost the race. But in the happiness of their love they failed to render due honors to Aphrodite. The goddess therefore punished them by causing them to dishonor a temple of Cybele, who changed them into lions and yoked them to her car.

**LITERATURE.** Dorothy Dow, *To Atalanta*; Dryden, "Meleager and Atalanta" (from Ovid's *Metamorphoses*, VIII); W. S. Landor, *Hippomenes and Atalanta*; R. M. Montgomery, *Atalanta*; W. Morris, "Atalanta's Race" (in *Earthly Paradise*); Swinburne, *Atalanta in Calydon*.

**ART.** *Sculpture:* Atalanta (Tegea). *Painting:* E. J. Poynter, Atalanta's Race; Rubens, Atalanta and Meleager (Madrid Museum).

A' TE, daughter of Zeus, was the goddess of infatuation, blinding men to the consequences of their actions and driving them, though innocent of intent, into wrong doing.

ATH' A MAS, son of Aeolus and Enarete, was king of Orchomenus in Boeotia. By Hera's command he married first Nephele, by whom he had two children, Phrixus and Helle. Then, having put away Nephele, he married Ino, daughter of Cadmus, by whom he had two sons, Learchus and Melicertes. Ino laid a plot against the children of Nephele whereby she was able to demand the life of Phrixus in sacrifice. Nephele in order to save her children put them on a winged ram with fleece of gold, a gift of Hermes, which flew across the sea with them. Falling under the anger of Hera for his treatment of Nephele, Athamas was seized with a fit of madness and killed his son Learchus, while Ino threw herself with the other son, Melicertes, into the sea. In pity the gods changed Ino into a goddess under the name of Leucothea and Melicertes into a god called Palaemon.

A THE' NA, or A THÉ' NE, called also Pallas and identified with Minerva by the Romans. She was the daughter of Zeus, the virgin goddess, and ranked as one of the great Olympian deities.

With Zeus she shared the power over storm and lightning, and wore the aegis with the head of Medusa upon it. She was goddess of war, usually fighting as defender and protector, and because ever self-controlled won over the impetuous Ares and was frequently goddess of victory. She gave her special favor to warlike heroes, such as Diomedes, Achilles, Odysseus, Heracles, Perseus, Bellerophon, Jason, and others. She delighted in the martial music of flute and trumpet, and was the inventor of the warlike Pyrrhic dance used in the Panathenaean festival. The warhorse was under her protection, and she aided in the building of warships. She was further the protectress of cities, especially of Athens which derived its name from her. But her powers extended to the pursuits and arts of peace quite as much as to those of war. She was the goddess of wisdom, of contemplation, of skill in arts, especially such household arts as spinning and weaving, and of the domestic work of women in general. The discovery of many arts and inventions is attributed to her—the wagon, the ship, gold-smithing, statuary, shoemaking, and others. She was also goddess of agriculture and horticulture, the inventor of the plow, the giver of the olive to man. In person she was represented as a tall figure, almost masculine in character, clad in a long robe falling to the feet, the aegis with its Gorgon's head upon her breast, a helmet on her head, holding lance and shield in one hand and a victory in the other. Her sacrifices consisted of oxen and cows, and especially sacred to her were the olive, the owl, the cock, the crow, the serpent. Her great festival was known as the Panathenaea.

Zeus is said to have swallowed his first wife Metis when she was with child. From his head, split open with the axe of Hephaestus, came forth Athena, full grown and full panoplied and with such a battle-cry as made the heavens echo. She was the favorite of Zeus, sharing his powers and counsels and usually obtaining her requests.

Athena contested with Poseidon for the possession of Athens. It was decreed by the gods that Athens should be given to the one who produced the gift of greatest usefulness to man. Poseidon struck a rock with his trident and a horse came forth. But Athena caused the olive tree to spring up and the prize was awarded to her.

Athena contested also with a mortal in the art of weaving. Arachne had attained such a degree of skill that she boasted that she could excel the goddess herself in making a tapestry. Thereupon Athena appeared and accepted the challenge. She rebuked Arachne by weaving pictures of the power and majesty of the gods and

of their punishments for irreverent mortals. Arachne in a spirit of daring rebellion wove stories of the illegal loves of Zeus. Athena was forced to admire her skill, but, enraged, tore her web to pieces and changed Arachne into a spider forever hanging in the center of her web.

Athena was wooed by Hephaestus but would have nothing to do with him. Yet his son Erechtheus she made her special care. Placing the child in a chest with a serpent to guard him, she gave the chest to Aglauros, Pandrosos, and Herse, with orders not to open it. When they disobeyed, they were driven mad and killed themselves.

Athena came often into conflict with Ares. In the Trojan War, fighting on the side of the Greeks she aided Diomedes when he was attacked by Ares, fighting for the Trojans, and enabled him to wound the god of war and send him off whining to Zeus. Later, when she was attacked directly by Ares, who vainly struck her aegis with his spear, she seized a huge stone, hurled it, and struck him on the neck and felled him.

Athena aided Cadmus in his fight with the dragon, sacred to Ares, and bade him sow its teeth that warriors might spring up. When Bellerophon was commanded to fight the Chimaera, it was Athena who gave him the golden bridle and directed him to the winged horse Pegasus, which she herself had trained, and by whose aid he was enabled to slay the monster. By the aid of Athena and armed with her shield, Perseus overcame and beheaded Medusa, and ever after the goddess bore the Gorgon's head on her aegis. She befriended Heracles throughout his difficult career, as when she struck him down in his madness to prevent him from killing his foster-father Amphitryon, or accompanied him to Hades to fetch Cerberus. When Jason was making his preparations to seek the Golden Fleece, Athena aided in building the great ship Argo. Odysseus was watched over by Athena on his long wanderings, and disguised as a companion she attended Telemachus in his search for his father.

LITERATURE. Byron, *The Curse of Minerva*; Chas. Kingsley, "Pallas in Olympus" (from *Andromeda*); L. Morris, "Athene" (in *Epic of Hades*); Shelley, *Homer's Hymn to Minerva*.

ART. Sculpture: Minerva (Museum, Naples); Lemnian Athena (Dresden); Varvakeion Athena (Museum, Athens); Minerva Bellica (Capitol, Rome); Minerva Medica (Vatican); Minerva of the Aegina Marbles (Glyptothek, Munich); Athena of Velletri (Louvre); Athena (Frankfurt A. M.); Cellini, Minerva, on the base

of his Perseus (Florence); Thorwaldsen, Minerva and Prometheus. *Relief*: Athena (Museum, Athens). *Painting*: Tintoretto, Minerva Defeating Mars (Palazzo Ducale, Venice).

ATLAS, son of Iapetus and Clymene, brother of Prometheus and Epimetheus, and by Aethra father of the Pleiades, the Hyades, and the Hesperides. He fought with the Titans against the gods, and when defeated he was placed in the far west and made to hold up the heavens on his shoulders. According to another version, it was through Perseus that he came to bear the heavens. In the far west dwelt Atlas, famed for his flocks and herds and for his garden of golden apples guarded by the Hesperides. Thither came Perseus with the head of the Gorgon Medusa and asked hospitality. But Atlas, because of a prophecy that a son of Zeus would come to rob him of his apples, refused to entertain him. Perseus then displayed the Gorgon's head, and at once Atlas was changed into a massive mountain stretching up to heaven. Atlas was outwitted by Heracles when the hero came to him for guidance in seeking the golden apples of the Hesperides. Atlas agreed to get the apples if Heracles would hold up the heavens for him during his absence. Heracles consented. Atlas, returning with the apples, proposed taking them himself to Eurystheus. Heracles made no objection, but begged that Atlas would relieve him of his burden just long enough to enable him to get a pad to protect his shoulders. The change of places having again been effected, Heracles picked up the apples and made off.

A TRAX, son of Peneus and Bura, and father of Hippodamia and Caeneus.

A TREUS, son of Pelops and Hippodamia and brother of Thyestes. Atreus and Thyestes killed their half-brother Chrysippus, son of Pelops by a nymph, and fled to Sthenelus of Mycenae, where, after the death of Eurystheus, Atreus became king. He possessed a golden lamb, which was interpreted to be a guarantee of power to him who owned it, but which in reality Hermes had given as a means of avenging the death of his son Myrtillus whom Pelops had killed. Thyestes took the lamb from Atreus by the aid of Aerope, wife of Atreus, whom he had seduced. Atreus then drove Thyestes away, and Thyestes retaliated by sending Plisthenes, a son of Atreus whom Thyestes had brought up, to kill his father. Atreus, ignorant of his identity, slew Plisthenes, recailed Thyestes, and having slain his sons served their flesh to him at a banquet. Thyestes fled, but on the occasion of a famine Atreus was com-

manded by the oracle to recall him. During his search for him Atreus married Pelopia, daughter of Thyestes, believing her to be the daughter of Thesprotus, and took her child by her own father, Aegisthus, to live with him. Thyestes being finally brought to Mycenae was imprisoned, and Aegisthus was ordered to kill him. But Thyestes recognized his son by his sword, and the two making common cause killed Atreus.

A TRI' DAE, sons of Atreus, Agamemnon and Menelaus.

AT' RO POS, one of the Moerae, or Fates.

AT' TIS, or A' TYS, a beautiful Phrygian youth. From the blood of the mutilated son of Cybele grew an almond tree, and when Nana, daughter of the river-god Sangarius, had eaten of its fruit, she brought forth Attis. She exposed him to die, but he was nursed by wild goats and brought up by shepherds. Cybele fell in love with him, and because he wished to marry another drove him mad. He fled to the forest and under a fir tree emasculated himself. Dying, his spirit passed into the fir tree, sacred to Cybele, and from his blood sprang violets. The goddess prevailed upon the gods to suffer no corruption of his body. Every spring a great festival was held in honor of Attis.

AU' GE, daughter of Aleus, and mother of Telephus by Heracles.

AU GE' AS, king of the Epeians in Elis, was the owner of immense herds of cattle. It was one of the labors of Heracles to cleanse his stables, a feat which he accomplished by changing the channel of the rivers Alpheus and Peneus so that they would flow through the stables. Augeas then refused to give Heracles the promised reward of a tenth of his herds, and consequently Heracles returned later and killed him and his sons.

AU' RA, a huntress and attendant of Artemis. She was loved by Dionysus but fled from him, until Aphrodite, at the request of Dionysus, caused her to yield to him. After bearing him twins, she became crazed, killed one of the children, and threw herself into the river Sangarius. Zeus changed her into a fountain.

AU RO' RA, Roman name of Eos, goddess of the Dawn.

AUS' TER, Roman name of Notus, the south wind.

AU TOL' Y CUS, son of Hermes and father of Anticlea, the mother of Odysseus. He was renowned as the foremost of thieves and possessed the power of making himself and his goods invisible. He instructed Heracles in wrestling.

AU TOM' E DON, son of Diores, was the charioteer of Achilles.

AU TON' O E, daughter of Cadmus and Harmonia, and by Aristaeus mother of Actaeon. She assisted Agave in destroying Pentheus.

A VER' NUS, a lake near Naples where one of the entrances to Hades was located.

## B

BAC' CHAE, same as Maenads. The name was used also of priestesses of Bacchus.

BAC CHAN' TES, male and female followers of Bacchus.

BAC' CHUS, same as Dionysus.

BA' LI' US, one of the immortal horses of Achilles which were the offspring of Zephyrus and the Harpy Podarge. They were presented to Peleus as a wedding gift when he married Thetis.

BAR' CE, nurse of Sychaeus and then of his widow Dido.

BAT' TUS, a shepherd who promised Hermes to say nothing about the latter's theft of the cattle of Apollo. Hermes returned to him in disguise, tested him by offering him a reward, and when Battus told the secret turned him into stone.

BAU' CIS, wife of Philemon. When Zeus and Hermes in the form of mortals were wandering through Phrygia and were refused entertainment by men, Baucis and Philemon received them hospitably in their poverty-stricken hut. The country was flooded to punish the inhospitable, but the gods changed the hut of Baucis and Philemon into a temple, gave them the care of it, and granted their wish to die at the same time. Baucis was changed into a linden and Philemon into an oak.

BEL LER' O PHON, or BEL LER O PHON' TES, son of king Glaucus of Corinth and Eurymeda. Formerly called Hippoönous, he came to be known as Bellerophon because he killed a Corinthian by the name of Bellerus. In fear he fled to king Proetus of Tiryns. Antea, or Stheneboea, the wife of Proetus, fell in love with him, and when he refused to yield to her advances falsely accused him

to her husband of improper conduct. Proetus thereupon sent him to his father-in-law Iobates, king of Lycia, with sealed instructions to destroy him. Iobates entertained him hospitably for a few days, and then after reading the letter assigned him the seemingly impossible task of slaying the Chimaera. Aided by Athena, who gave him a golden bridle and directed him to the winged horse Pegasus drinking at the spring Hippocrene, Bellerophon mounted, rode away into the air, and with his arrows slew the fire-breathing monster. Iobates next sent him against the Solymi and the Amazons, and again he was victorious. On his way back home he ran into an ambush of Lycians placed by Iobates for his destruction, but single-handed he slew them all. These successes convinced Iobates that Bellerophon was of divine origin, and with change of heart he gave him his daughter in marriage and shared his throne with him. The children of this marriage were Isander, Hippolochus, and Laodamia. But good fortune proved too much for Bellerophon, and his pride led to his downfall. Deeming himself a god he attempted to mount to heaven on his winged steed, but Zeus caused a gadfly so to torture Pegasus that he threw him off his back. Bellerophon survived the fall but was rendered blind by it. Grief-stricken and avoiding contact with men, he wandered aimlessly about in the Aleian fields.

LITERATURE. Longfellow, *Pegasus in Pound*; G. Meredith, *Bellerophon*; W. Morris, "Bellerophon" (in *Earthly Paradise*).

ART. Relief: Bellerophon and Pegasus (Palazzo Spada, Rome).

BEL LO' NA, Roman goddess of war, identified with the Greek goddess Enyo and looked upon as the wife or sister of Mars. She was represented with helmet, shield, and spear.

BE' LUS, son of Poseidon and Libya and father of Aegyptus, Danaus, Cepheus, and Phineus.

BER E CYN' TI A, a surname of Cybele derived from Mt. Berecyntus in Phrygia, a seat of her worship.

BER' O E, nurse of Semele. Hera assumed her form when she came to Semele to persuade her to require Zeus to appear to her in his divine majesty.

BI' A, daughter of Pallas and Styx and a constant attendant of Zeus. It was she who, under the direction of Hephaestus, bound Prometheus to the rock.

BI' AS, son of Amythaon and Eidomene and brother of the seer Melampus. Bias in love with Pero, daughter of his uncle Neleus,

could win her only on condition that he should bring to Neleus the oxen of Iphiclus of Thessaly. Melampus met the condition for his brother and Pero was given to Bias. Later, the brothers were driven out by Neleus, went to Proetus in Argos, and both married daughters of Proetus.

BI' TON, son of Cydippe, a priestess of Hera. Biton and his brother Cleobis dragged the chariot of their mother a long distance through the dust and heat that she might visit a temple of Hera. Cydippe, proud of her sons, prayed the goddess to give them whatever was best for them. Both died that night while quietly sleeping in the temple.

BO' NA DE' A, a Roman goddess, called also Fauna, and as such regarded as the wife, sister, or daughter of Faunus. In some of her functions she was identified with Cybele. She was a goddess of healing, of the productivity of the earth, and of the chastity and fruitfulness of women. She was also a goddess of prophecy, but her oracles were granted only to women, as those of Faunus were granted only to men. Such was her purity that no man except her husband had ever seen her. The Vestal Virgins shared in her worship, and in May each year in the home of the praetor or consul special sacrifices for the state were offered her by the matrons and the Vestals, on which occasion no man might be in the house nor hear her name spoken. She is represented with a sceptre in her hand, vine-leaves on her head, and a wine jar by her side. The serpent was associated with her, and young pigs were sacrificed to her.

BO' NUS E VEN' TUS, Roman god of agriculture. He gradually came to be regarded as the god of the happy issue of any undertaking.

BO RE' A DAE, descendants of Boreas, used especially of Calais and Zetes. These two took part in the Argonautic Expedition, in the course of which they freed the blind Phineus, husband of their sister Cleopatra, from his torture by driving away the Harpies sent to befoul his food. A later version of the story relates that Phineus had married Idaea and had blinded his sons by Cleopatra because Idaea accused them of improper conduct. The Boreadae freed Cleopatra from prison, gave the rule to her sons, and deprived Phineus of his sight.

BO' RE AS, the north wind, called by the Romans Aquilo, was the son of Astraeus and Eos and the brother of Eurus, Notus, and Zephyrus. In the form of a horse he was the father by the mares

of Erichthonius of twelve horses as swift as the wind over land and sea. He fell in love with and wooed Orithyia, daughter of king Erechtheus of Athens, but was unable to win her. When her father refused to give her to him, he swept down out of the north, seized her while playing with her companions on the banks of the Ilissus, and carried her to his cave in Thrace. Their children were Calais and Zetes, called the Boreadae, and Cleopatra and Chione.

**BRI A' RE US**, same as Aegaeon.

**BRI SE' IS**, daughter of Brises, was taken captive by Achilles during the Trojan War. Because Agamemnon took her away from him, Achilles withdrew from the fight. Later, she was restored to him.

**BRIT O MAR' TIS**, called also Dictynna, a Cretan goddess closely associated, sometimes identified, with Artemis, was the daughter of Zeus and Carme. She was a goddess of hunters, fishermen, and sailors, believed to be a giver of happiness. Originally a nymph, she was pursued for nine months by Minos. To escape him, she leaped into the sea, but was caught in a fishing net and changed by Artemis into a goddess.

**BRI' ZO**, a Delian goddess of prophecy, worshipped especially by women as a protectress of sailors.

**BRO' ME**, daughter of Oceanus, was one of the nymphs who took care of Dionysus on Mt. Nysa.

**BRO' MI US**, a surname of Dionysus.

**BRON' TES**, son of Uranus and Gaea, one of the Cyclopes.

**BU SI' RIS**, son of Poseidon and Lysianassa, was a king of Egypt who put to death all strangers who came to his country. When Heracles passed through his land he bound him also to the altar, but the hero broke his bonds and killed Busiris and his son.

**BU' TES**. 1. Son of Boreas, was driven out of Thrace by his brother Lycurgus, whose life he had attempted to take, and settled in Naxos. He stole some women from Thessaly during a festival of Dionysus, and made one of them, Coronis, his wife. In answer to her prayer Dionysus drove him mad, and he threw himself into a well. 2. An Argonaut who, drawn by the song of the Sirens, leaped into the sea, but was rescued by Aphrodite, by whom he became the father of Eryx.

**BY' BLIS**, daughter of Miletus, fell in love with her brother Caunus. When she confessed her love, Caunus fled in horror. Byblis

wandered crazed through various lands seeking him, until finally she fell exhausted and was changed into a fountain.

## C

**CA AN' THUS**, son of Oceanus. Sent by his father to seek his sister Melia, he found her in the possession of Apollo. Unable to take her away from him, he threw fire into the shrine of the god, and for this was killed by Apollo.

**CA BI' RI**, collective name of certain beneficent deities whose worship was secret. They were sometimes confused with the Dioscuri, Hermes, Hephaestus, Demeter, and others.

**CA' CA**, an ancient Italian goddess of the hearth, later supplanted by Vesta. She was supposed to be the sister of Cacus and to have betrayed his theft of the cattle to Heracles.

**CA' CUS**, son of Vulcan, lived in a cave by the Tiber river. When Heracles brought the cattle of Geryon to that place, Cacus stole some of them while the hero was sleeping, and dragging them backwards by their tails hid them in his cave. When Heracles awoke, missed the cattle, and saw that their footprints pointed away from the cave, he was on the point of driving the rest of the herd away when the lowing of those confined in the cave betrayed the hiding place. He thereupon removed the stone that closed the entrance of the cave, slew Cacus with his club, and recovered his cattle. On the spot, which later became the cattle market of Rome, Heracles built the *ara maxima* to commemorate the event.

**CAD' MUS**, son of Agenor of Phoenicia and Telephassa. When Zeus carried off his sister Europa, his father sent Cadmus in search of her with orders not to return without her. After a long fruitless search Cadmus sought the advice of the oracle and was told to follow a cow that he would come upon and to build a city where she stopped. He soon found the cow and was led by her into Boeotia. Preparing to sacrifice her, Cadmus sent his men to a nearby spring for water. When none returned, he went himself, only to find that a huge serpent had slain the men. Not knowing

that the serpent was an offspring of Ares, and after a terrible fight in which he was assisted by Athena, he killed the serpent. On Athena's advice he then planted the serpent's teeth. At once armed men sprang into being and fell to fighting among themselves. All except five were killed, but these five assisted Cadmus in building the Cadmea, the citadel of the later Thebes. For having killed the serpent Cadmus was forced to serve Ares for eight years. At the end of that time he became ruler of Thebes, and the gods gave him as wife Harmonia, daughter of Ares and Aphrodite. The wedding was attended by all the gods bringing gifts, among which were the fatal peplos and necklace made and presented by Hephaestus. The children of this marriage were Autonoe, Ino, Semele, Agave, and Polydorus. But the house of Cadmus was cursed with many evils, so that finally in despair he and Harmonia left Thebes and went to the Enchelei, who made Cadmus their king. One day he uttered the wish that he might be like a serpent, and he and Harmonia were changed into serpents. Cadmus was credited with having introduced the alphabet and, in general, with having been one of the founders of civilization.

CA DU' CE US, the wand of Hermes, given him by Apollo. It consisted of a staff about whose head were coiled two serpents. As an attribute of Hermes it indicated his function as herald of the gods.

CAE' CU LUS, son of Vulcan. While the sister of certain shepherds known as the *divi fratres Depidii* was sitting by the hearth, a spark leaped out into her lap, and from this union with Vulcan was born Caeculus. His mother exposed him, but the Depidii found him and brought him up as a shepherd. After leading the life of a robber for some time, he collected a band of followers and founded the town of Praeneste. In order to establish his divine origin, Vulcan in answer to prayer surrounded the doubting crowd with sudden flames, which he caused to die down again at the command of Caeculus.

CAE' LUS, Roman god of the sky, identified with Uranus.

CAE' NEUS, son of Elatus and Hippia, one of the Lapithae. He was originally a maiden by the name of Caenis, loved by Poseidon, and changed by him into a man and rendered invulnerable. He took part in the Argonautic Expedition and the Calydonian Hunt. In the battle between the Centaurs and the Lapiths he was buried beneath the trunks of trees, and afterwards was changed into a bird. In the lower world he became Caenis again.

CÆ' NIS, see CAENEUS.

CAL' A IS, winged son of Boreas and Orithyia and brother of Zetes. The brothers took part in the Argonautic Expedition, in the course of which they freed the blind Phineus, husband of their sister Cleopatra, from the torture of the Harpies. See BOREADEAE.

CAL' CHAS, son of Thestor, was a Greek soothsayer in the Trojan War. Among his famous prophecies were: that Troy could not be taken without the aid of Achilles, that the war would last ten years, that the fleet could not sail from Aulis unless Agamemnon sacrificed his daughter Iphigenia. Of himself it had been predicted that when he met a wiser prophet than himself he would die. After the war, he encountered Mopsus, entered into a trial of prophetic skill with him, was beaten, and died of grief.

CAL LI' O PE, the Muse of epic poetry. Her attributes are the tablet and pencil.

CAL LIR' RHO E. 1. Daughter of Achelous and wife of Alcmaeon after he had fled from Psophis. It was her desire to possess the necklace of Harmonia that caused the death of Alcmaeon. 2. Daughter of Scamander and wife of Tros, to whom she bore Cleopatra, Ilus, Assaracus, and Ganymedes. 3. Daughter of king Lycus of Libya. She freed Diomedes when her father was about to sacrifice him to Ares. Abandoned by Diomedes, she hanged herself. 4. A Calydonian maiden loved by Coresus, a priest of Dionysus. Unable to win her, Coresus prayed to his god for aid. Madness was sent upon the people and relief was possible only through the sacrifice of Callirhoe. When she had come to the altar, Coresus killed himself in her place, and she committed suicide out of remorse.

CAL LIS' TO, an Arcadian nymph attendant upon Artemis, and by Zeus the mother of Arcas. Jealous Hera changed her into a bear, and some years later she encountered her son hunting in the forest. Not recognizing her, he pursued her and was on the point of killing her, when Zeus rescued her by changing her into a star called Arctos. Arcas became Arcturus. Hera prevailed upon Oceanus and Tethys never to allow Callisto to bathe in their waters; hence the Bear never sets.

CAL Y DO' NI AN HUNT, a famous enterprise undertaken by a large number of the leading Greek heroes under the leadership of Meleager for the purpose of freeing Calydonia from the ravages of a wild boar. See MELEAGER.

CA LYP' SO, a nymph of the island of Ogygia where Odysseus was shipwrecked. She fell in love with the hero and offered him immortality if he would remain with her. Though he refused to do so, she kept him for seven years until commanded by Zeus to release him. She then aided him in constructing a raft, gave him provisions, and sent him on his way.

CA ME' NAE, prophetic fountain nymphs in Italy identified with the Muses. The most important of them was Carmenta, said to be the mother of Evander.

CA MIL' LA, daughter of Metabus and Casmilla. While still an infant, her father, driven out of his city and pursued to the river Amasenus, threw her across the stream tied to his lance, vowing to dedicate her to Artemis if the goddess would save her life. Brought up in the arts of the chase, she became fleet of foot and skilled with weapons. A devotee of Artemis, she refused all suitors. In the war between Aeneas and Turnus, she went to the aid of Turnus, fought bravely, but was treacherously killed by Arruns.

CA' NENS, a nymph loved by Picus. When Picus was lured away by Circe, Canens searched for him for six days and nights, then fell exhausted and died.

CAN' A CE, daughter of Aeolus and Enarete. She was killed by her father because of her criminal love for her brother Macareus.

CAP' A NEUS, son of Hipponeus and father of Sthenelus. He was one of the Seven Against Thebes. While climbing the wall and boasting that not even Zeus himself could stop him, he was struck down by a thunderbolt. His wife Evadne threw herself into the flames of his funeral pyre.

CA' PYS. 1. Son of Assaracus, and by Themis father of Anchises.  
2. A follower of Aeneas and the founder of Capua.

CAR' DE A, a Roman divinity of door-hinges, a protective goddess of family life.

CAR' ME, daughter of Eubolus and by Zeus mother of Britomartis.

CAR MEN' TA, one of the Camenae, said to be the mother of Evander. She protected women in childbirth.

CAR NE' US, a surname of Apollo as protector of flocks. A festival called Carnea was held in Sparta in August of each year.

CAR' NUS, an Acarnanian seer of Apollo, said to be the son of Zeus and Europa. He was killed during the Dorian invasion, and

in consequence Apollo sent a pestilence upon the Dorian army. From him was derived Apollo's surname Carneus.

CAR' PO, goddess of summer fruits, regarded as one of the Horae.

CAS SAN' DRA, daughter of Priam and Hecuba. By her beauty she won the love of Apollo, who gave her the gift of prophecy when she promised to yield to his suit. But she broke her promise, and the god punished her by rendering her prophecy futile, since no man would trust it. When Troy was captured she sought sanctuary at the altar of Athena. Oilean Ajax dragged her from the altar, but she was rescued by Agamemnon and taken by him as a slave to Mycenae. She was slain by Clytaemnestra and Aegisthus at the time they murdered Agamemnon.

LITERATURE. O. W. Holmes, *Last Prophecy of Cassandra*; W. M. Praed, *Cassandra*; D. G. Rossetti, *Cassandra*.

ART. Drawing: D. G. Rossetti, *Cassandra*.

CAS SI O PE' A, or CAS SI' O PE, wife of king Cepheus of Aethiopia and mother of Andromeda. In punishment for boasting that her beauty surpassed that of the Nereids Poseidon sent a sea-monster to ravage the shores of Aethiopia. To appease Poseidon, Andromeda was chained to a rock that the monster might devour her, but she was rescued by Perseus. Cassiopea was changed into a constellation.

CAS TA' LI A, daughter of the river-god Achelous. Pursued by Apollo, she threw herself into a spring on Mt. Parnassus which was thenceforth called by her name. The spring was sacred to Apollo and the Muses and pilgrims to Delphi bathed in its stream. Its waters were supposed to impart poetic inspiration.

CAS TAL' I DES, a name for the Muses.

CAS' TOR, one of the Dioscuri.

CAS' TOR ES, same as Dioscuri.

CAT A MI' TUS, a Roman name of Ganymedes.

CA' TREUS, king of Crete, son of Minos and Pasiphae, and father of Aerope, Clymene, Apemosyne, and Althaemenes. Fearing that he would be killed by one of his children, he entrusted Aerope and Clymene to Nauplius to sell in a foreign country. Althaemenes had gone to Rhodes with Apemosyne, and thither followed Catreus to turn over the rule of Crete to him. The son, mistaking his father for a pirate, killed him.

CAU' NUS, son of Miletus. His sister Byblis fell in love with him, and when she confessed her passion, he fled in horror to Lycia.

CA YS' TER, a river-god of Lydia, said to be the son of Achilles and Penthesilea, was the husband of Derceta and the father of Semiramis.

CE' CROPS, first king of Attica, was half-man, half-snake. He was credited with the introduction of the beginnings of civilization, the establishment of marriage, the abolition of blood-sacrifices, and the promotion of the worship of the gods, especially of Zeus and Athena. Cecrops acted as judge in the contest between Poseidon and Athena for the possession of Athens. He decided in favor of Athena because he thought the olive, which she had produced, more beneficial to man than the horse, which Poseidon caused to spring from the rock. By his wife Aglauros Cecrops was the father of Erysichthon, Aglauros, Herse, and Pandrosos.

CE LAE' NO. 1. One of the Pleiades. 2. One of the Harpies.

CE' LE US, king of Eleusis, husband of Metanira and father of Demophoon. He received Demeter hospitably while she was searching for Persephone. The goddess, desiring to reward him, placed the infant Demophoon on the fire in order to render him immortal by burning away the mortal parts. Metanira screamed in fright and thereby caused his death. The same story is told of Triptolemus as the son of Celeus.

CEN' TAURS, (CEN TAU' RI), a wild savage race of Thessaly given to war, wine, and women. Later a centaur was conceived as a monster having the head and the trunk of a man and the rest of the body that of a horse. The Centaurs were the offspring of Ixion and Nephele, and some of them associated with men in various relationships as friends, teachers, warriors. The best known of them was Chiron who appears as a wise instructor of gods and men in many arts. Other names are Pholus, Nessus, Cepeus, Eurytion, Arctus, Petraeus, Asbolus, etc.

The Centaurs were guests at the wedding of Pirithous, ruler of the Lapiths, and Hippodamia. Inflamed with wine, they made an attempt to seize the women, but the Lapiths sprang to the defence and a terrible fight ensued, in which many of the Centaurs were slain and the remainder driven away. Heracles more than once came into conflict with the Centaurs. Thus, while being entertained by one of them, Pholus, he was attacked by others. He drove them off, and accidentally wounded Chiron. Heracles shot

Nessus who, while taking Deianira across a river for him, tried to run off with her. It was the robe of Nessus, stained with blood poisoned by the arrow of Heracles, that brought about the hero's death.

In a later story the Centaurs were closely associated with Dionysus and Eros. They are thus represented as peaceable members of the train of Dionysus, with Satyrs, Nymphs, and Bacchantes, and guided by Loves, sometimes drawing the car of Dionysus and Ariadne.

ART. *Sculpture*: Centaur (Capitol, Rome); Metopes from the Parthenon (British Museum); Barye, Centaur and Lapith (Louvre); Giovanni da Bologna, Hercules and Centaur.

CEN TIM' A NI, Roman name of the Hecatonchires.

CEPH' A LUS, son of Hermes and Herse, or according to another version, of Deion of Phocis. From Phocis he went to Attica and there married Procris, daughter of Erechtheus. One day while he was hunting, the goddess Eos, captivated by his beauty, seized and carried him off, but out of his love for Procris he rejected all her advances. The goddess therefore changed his appearance so that Procris would not recognize him and sent him with rich gifts to test her fidelity. Procris, tempted, was on the point of yielding to his suit, when he confessed the trick. She fled in shame to Crete, where she became a huntress of Artemis, and was given by the goddess a dog which never failed to catch its quarry and a spear which never missed its mark. Resolved in her turn to test the fidelity of Cephalus, she returned to Attica as a youth, made herself his hunting companion, and tried to win his love. He finally consented to yield if she would give him her dog and spear. Thereupon she declared herself, and the two being now on even terms, a reconciliation followed. When Cephalus was hunting, he used to rest in the heat of the day and to call by name a cloud to come and shade him. Procris still jealous, and thinking the name he called was that of a nymph, one day crept up upon him in the woods, and being mistaken for a wild animal in the bushes was killed by her own unfailing spear. For this Cephalus was banished, fled to Boeotia, and there aided Amphitryon in hunting down the Taumessian fox, a beast which could never be caught and which had been sent by the gods to punish the Thebans by devouring a boy each month. The god solved the situation of a dog which could not fail to catch its quarry chasing a fox which could not be caught by turning both animals into stone.

CE' PHEUS. 1. King of Aethiopia, son of Belus, husband of Casiopea and father of Andromeda. To appease a monster sent by Poseidon to ravage his coast Cepheus bound Andromeda to a rock to be devoured by the monster. She was rescued by Perseus. 2. King of Tegea, son of Aleus and brother of Auge. He and his twenty sons were killed in a battle against Hippocoon of Sparta.

CER, a goddess of death, sister of Nyx, Moros, and Hypnos. There were several goddesses of death representing different sorts of death grouped under the plural Ceres. They came to be associated later with the Erinyes, or Furies.

CER' BE RUS, the three-headed dog with mane and tail of serpents that guarded the entrance of Hades. Orpheus on his visit to the lower world charmed him with his music. Heracles without weapons mastered him, carried him up to Eurystheus, and brought him back, as one of his twelve labors.

CER CO' PES, mischievous dwarfs who attacked Heracles while sleeping. The hero laughed at them, wrapped some of them in his lion's skin, and carried them to Omphale.

CER' CY ON, son of Poseidon and father of Alope. He compelled all strangers who came to Eleusis to wrestle with him that he might kill them. He was defeated and killed by Theseus.

CE' RES, Italian goddess of agriculture, identified so early and completely with the Greek goddess Demeter that the two cannot be distinguished. The worship of Ceres in Rome was almost exclusively plebeian, and the games, Cerealia, in her honor were a plebeian festival.

CER Y NE' IAN STAG, captured by Heracles as one of his twelve labors.

CE' TO, daughter of Pontus and Gaea, and by Phorcys mother of the Graeae, the Gorgons, and the dragon that guarded the apples of the Hesperides.

CE' YX, husband of Alcyone, or Halcyone. So happy were the pair that they called themselves Zeus and Hera, and in punishment therefor were changed into sea-birds. Another story relates that Ceyx was shipwrecked while on his way to consult the oracle and that his body was found on the shore by Alcyone. The gods, moved to pity by her grief, changed both into birds, and ordered the winds to be still for the fourteen days of their breeding season.

in order that their nests on the shore might be safe from the waves.

CHAL CI' O PE, daughter of Aeetes, sister of Medea, and wife of Phrixus.

CHA' ON, brother, or friend, of Helenus, after whom Helenus, when king in Epirus, named a part of his country Chaonia, because he had accidentally killed Chaon while hunting.

CHA' OS, the indistinguishable mixture of space and matter before the world was formed, mother of Nyx and Erebus. Out of Chaos arose Gaea, Tartarus, and Eros.

CHAR' I CLO, a nymph, wife of Everes and mother of Tiresias. It was at her request that Athena, having made Tiresias blind, gave him the power to understand the voices of birds.

CHAR' I TES, called Gratiae by the Romans, the Graces, goddesses of charm and beauty. They were daughters of Zeus and Eurynome, three in number, by name Euphrosyne (joy), Thalia (bloom), and Aglaia (brilliance). They were concerned with everything that added beauty, gentleness, and refinement to the life of gods and men, and were therefore closely connected with all the arts and with those divinities who fostered the arts, such as Apollo, Athena, Hermes, Aphrodite, Dionysus, Eros, the Muses. They were worshipped with Dionysus and Aphrodite especially in Boeotia, where the festival Charitesia was held in their honor. In Athens the youths took their oath of loyalty by the Graces and by Aglauros. The Graces were usually represented as three beautiful maidens hand in hand, either clothed in long garments or entirely nude.

CHA' RON, son of Erebus and Styx, was the ferryman of Hades who rowed the dead across the river Acheron. He was represented as gray and ugly, meanly clad in dirty garments and cap, and demanding of each one an obol as fare.

CHA RYB' DIS, daughter of Poseidon and Gaea. She dwelt beneath the huge rock that bears her name on the Sicilian side of the narrows between Sicily and Italy and opposite Scylla. Because she stole some of the cattle of Heracles, Zeus hurled her with his thunderbolt into the sea and under the rock. There she continued her practice of gluttony, and three times a day swallowed a vast flood of water and spewed it forth again, thus causing a whirlpool dangerous to mariners. She sucked in the raft of Odysseus after

his shipwreck. But the hero seized the overhanging figtree and hung suspended until the raft came up again, when he managed to get aboard safely.

**CHE LI' DON**, daughter of Pandareus of Ephesus and sister of Aeson. Violated by her brother-in-law Polytechnus, she was changed into a swallow by Artemis. See **AEDON**.

**CHE LO' NE**, a maiden who refused to attend the wedding of Zeus and Hera, when gods, men, and animals were invited. Hermes returned to earth, cast her house into a river, and changed her into a tortoise forever carrying its house on its back.

**CHER' SIS**, one of the Graeae, called also Deino.

**CHI MAE' RA**, a fire-breathing monster of Lycia, the fore part of whose body was lion, the middle goat, and the hind part dragon. She was the offspring of Typhon and Echidna, and was brought up by Amisodarus of Caria. Bellerophon was sent against her by Iobates, king of Lydia, that he might be killed, but Bellerophon with the aid of the winged horse Pegasus slew the monster.

**CHI' O NE**. 1. Daughter of Boreas and Orithyia and by Poseidon mother of Eumolpus. 2. Daughter of Daedalion. She was visited the same night by Apollo and by Hermes, and bore to the former Philammon and to the latter Autolycus. Artemis killed her for comparing her own beauty to that of the goddess.

**CHI' RON**, son of Cronus and Philyra and father of Carystus and Endeis by Chariclo, was a Centaur renowned for his wisdom, justice, and skill in many arts taught him by Apollo and Artemis. He had many friends among men and was the instructor of many of the great heroes of Greek story. He befriended Peleus especially, saving him from the Centaurs and aiding him in winning his bride Thetis. He lived in a cave on Mt. Pelion until driven away to Melia in Laconia by the Lapiths. He was wounded accidentally by one of the poisoned arrows of his friend Heracles intended for other Centaurs whom the hero was pursuing. Such was the pain that Chiron willingly secured escape from it by giving his immortality to Prometheus. Zeus placed him among the stars as the constellation Sagittarius, the Archer.

**CHLO' RIS**. 1. A nymph, personification of spring, identified with Flora by the Romans. She was the wife of Zephyrus. 2. Daughter of Amphion of Orchomenus, the wife of Neleus of Pylos, and the mother of Nestor. 3. Daughter of Amphion of Thebes and Niobe.

She and Amyclas were the only children of Niobe spared by Apollo and Artemis.

CHRY SA' OR, son of Poseidon and the Gorgon Medusa. Chrysaor and Pegasus sprang from the neck of Medusa when she was beheaded by Perseus. By Callirhoe Chrysaor was the father of Geryon and Echidna.

CHRY SE' IS, daughter of Chryses, a priest of Apollo at Chryse. She was captured by Achilles and allotted as a slave to Agamemnon. When her father came to ransom her, he was repulsed by Agamemnon, whereupon Apollo sent a pestilence upon the Greeks. To appease the god, Agamemnon had to restore her to her father without ransom.

CHRY' SES, priest of Apollo at Chryse and father of Chryseis.

CHRY SIP' PUS, son of Pelops by a nymph and half-brother of Atreus and Thyestes. He was murdered by his half-brothers at the instigation of their mother Hippodamia, who feared that Pelops intended to leave his kingdom to him instead of to her sons.

CHRY SOTH' E MIS, daughter of Agamemnon and Clytaemnestra.

CHTHON' I A, daughter of Erechtheus of Athens and Praxithea. In obedience to an oracle her father sacrificed her to save the city from the enemy.

CI CO' NI ANS, (CIC' O NES), a people of Thrace who attacked Odysseus and his followers for plundering their city and killed six men from each ship. It was here that Odysseus got the wine with which he made Polyphemus drunk.

CI' LIX, son of Agenor and Telephassa and brother of Cadmus, Phoenix, Phineus, and Europa. When the brothers were sent to search for Europa, who had been carried off by Zeus, Cilix settled down in the country named after him Cilicia.

CIL' LA, daughter of Laomedon. When the seer Aesacus prophesied that in order to save Troy it would be necessary to kill Hecuba and her son Paris, Priam falsely interpreted this to refer to Cilla and her child and killed them.

CIM ME' RI ANS, (CIM ME' RI I), a mythical people dwelling in the far west near Oceanus in a land of mist and cloud and witnessing neither the rising nor the setting of the sun.

CIN' Y RAS, first king of Cyprus, son of Apollo. He founded the worship of Aphrodite in Cyprus, and in connection therewith was the first to use festal songs and songs of mourning for Adonis. He

was accordingly honored as one of the earliest musicians. Unwittingly by his own daughter Myrrha he was the father of Adonis, and when he learned the truth he killed himself.

CIR' CE, daughter of Helios and Perse and sister of Aeetes and Pasiphae. She was a magician dwelling in the island of Aeaea, whither came Odysseus in his wanderings. Upon landing on her shore Odysseus sent men ahead to explore, and these Circe changed into swine by making them drink of a magic potion, Eurylochus alone escaping to tell Odysseus. The hero after rendering himself immune by use of the root moly, a gift of Hermes, made his way to Circe's palace, drank of the cup without injury, and forced the goddess to restore the men to their natural form. But he dwelt in Circe's palace for a year, and she bore him a son, Telegonus.

When Glaucus, the sea-god, in love with Scylla but scorned by her, appealed to Circe for aid in his suit, Circe herself fell in love with him. Instead of helping him, she poured into the water where Scylla bathed a poison which changed the nymph into the horrible barking monster that lives under the rock opposite Charybdis.

LITERATURE. Matthew Arnold, *The Strayed Reveller*; Austin Dobson, *The Prayer of the Swine to Circe*; Homer, *Odyssey*, Book V; A. Lang, *Isle of Circe Revisited*; D. G. Rossetti, *The Wine of Circe*; J. G. Saxe, *The Spell of Circe*; E. M. Thomas, *Moly*.

ART. Painting: Dossi, Circe (Borghese, Rome); Guercino, Circe (Louvre); Briton Rivière, Circe and the Companions of Ulysses (London). Crayon: D. G. Rossetti, *Circe*.

CI' RIS, see SCYLLA 2.

CIS' SEUS, king of Thrace, father of Hecuba by Teleclea.

CI THAE' RON, brother of Helicon. Having killed his father, he hurled Helicon from a rock but fell at the same time himself. The mountain where the Furies dwelt was named for the murderous brother, while that where the Muses dwelt was named for the gentle Helicon. Another story relates that Cithaeron, king of Plataea, was loved by the Fury Tisiphone, and, scorning her, was killed by the bite of a snake from her hair, and so "gave his name to the mountain."

CLE MEN' TI A, Roman personification of Clemency, usually associated with emperor worship and first introduced at the time of the murder of Julius Caesar.

CLE' O BIS, brother of Biton. See BITON.

CLEOPA' TRA. 1. Daughter of Boreas and Orithyia and sister of Calais and Zetes. She married Phineus. Her sons by him were rendered blind by Idaea, second wife of Phineus. See BOREADES. 2. Daughter of Idas and wife of Meleager. 3. Daughter of Tros and Callirhoe and sister of Ilus, Assaracus, and Ganymedes.

CLEOTHE' RA, daughter of Pandareus and Harmothoe and sister of Aedon and Merope. The children of Pandareus were brought up by Aphrodite, Athena, and Hera. Aedon married Zethus; the others were stolen by the Harpies and given as servants to the Erinyes.

CLIDE, one of the nymphs of Naxos who brought up the child Dionysus entrusted to their care by Zeus.

CLI' O, the Muse of history. See the MUSES.

CLI' TUS, son of Mantius, loved and carried off by the goddess Eos.

CLOAN' THUS, a follower of Aeneas.

CLOTHO, one of the Moerae, or Fates. She was the spinner of the thread of life, and was usually represented with a spindle. See MOERAE.

CLYMENE. 1. Daughter of Oceanus and Tethys. She was the wife of Iapetus and the mother of Atlas, Menoetius, Prometheus, and Epimetheus.. By Helios she was the mother of Phaethon and the Heliades. 2. Daughter of Minyas and mother of Iphiclus and Alcimede. 3. Daughter of Catreus and mother of Palamedes by Nauplius. 4. Servant of Helen, with whom she went to Troy. At the fall of Troy she fell to the lot of Acamas.

CLYME' NUS, father of Harpalice.

CLYTAE' MES' TRA, or CLYTAE' MES' TRA, daughter of Tyndareus and Leda, and sister of Castor, Pollux, and Helen. She was the wife of Agamemnon, to whom she bore Chrysothemis, Electra, Orestes, and Iphigenia. By command of Agamemnon, Clytaenestra took Iphigenia to Aulis, where the Greek fleet was assembled to go to Troy, not knowing that it was planned to sacrifice the latter for the sake of the expedition. During Agamemnon's absence at Troy, she became the mistress of his cousin Aegisthus, and when Agamemnon returned she and her paramour murdered him. Years later her son Orestes, now grown to manhood, killed her and Aegisthus in revenge.

LITERATURE. Aeschylus, *Agamemnon*; Euripides, *Iphigenia at Aulis*; W. S. Landor, *The Death of Clytemnestra*; L. Morris, "Clytemnestra" (in *Epic of Hades*); Sophocles, *Electra*.

ART. Painting: Guérin, *Clytemnestra* (Louvre).

**CLY' TI E**, daughter of Oceanus, loved by Apollo. When Apollo deserted her for Leucothea, she sat pining for nine days on the cold ground, taking neither food nor drink, gazing upon the sun, until she was changed into the heliotrope which ever faces the sun.

**CLY' TI US**, 1. Son of Laomedon and brother of Priam. 2. Son of Eurytus and Antiope, took part in the Argonautic Expedition and in the Calydonian Hunt.

**CLY TO DO' RA**, daughter of Laomedon, and mother by Capys of Assaracus.

**CO'C A LUS**, a king in Sicily who received Daedalus on his flight from Minos. When Minos demanded Daedalus of him, Cocalus, or his daughters, killed Minos with the hot water of his bath.

**CO CY' TUS**, the river of lamentation in the underworld. It was a tributary of Acheron.

**COE' US**, son of Uranus and Gaea and father of Leto and Asteria by Phoebe.

**CO MAE' THO**, daughter of Pterelaus, king of the Taphians. Her father had on his head a golden hair, gift of Poseidon, which rendered him invincible. Comaetho, out of love for his enemy Amphitryon, cut it off and thereby caused his death and the victory of Amphitryon. The latter killed her for her treachery.

**CO MA' TAS**, a shepherd, devotee of the Muses. His master kept him shut up in a chest for two months in order to see if the Muses would still take care of him. On opening the chest he found Comatas still living, having been fed the while by the bees.

**CO ME' TES**, son of Sthenelus. Diomedes, when he went to Troy, left his household in his care. He proved faithless, made Aegiale, wife of Diomedes, his mistress, and when Diomedes returned, the guilty pair forced him to leave the country.

**CO' MUS**, a god of mirth, associated with Dionysus and the Satyrs, a lover of dance, song, and wine, represented as a winged youth with attributes of torch and drinking-cup.

**CON COR' DI A**, personification of Concord, especially as be-

tween the citizens of the state, a Roman goddess in whose temple the senate often met. Under the Empire, Concordia Augusta was regarded as the protectress of conjugal harmony in the emperor's household. She was represented as a matron, seated, holding in her right hand a saucer and in her left a cornucopia or olive branch.

**CON SEN' TES DI' I**, see **OLYMPIC GODS**.

**CON' SUS**, an ancient Roman deity, possibly of agriculture, possibly of the lower world. He came to be identified with the Greek god Poseidon and, except for his festival known as Consualia, he was of little importance in the Roman system.

**CO' PI A**, Roman personification of Plenty.

**CO' PREUS**, son of Haliartus. Poseidon gave him the wonderful horse Arion, and Copreus passed it on to Heracles.

**CO' RA**, same as Persephone.

**CO ROE' BUS**. 1. Son of Mygdon. He fought for the Trojans because of his love for Cassandra. 2. A hero who freed Argos from the monster sent by Apollo to punish the people for their cruel treatment of the mother of Linus. He built a temple to Apollo near Megara.

**CO RO' NIS**. 1. Daughter of Phlegyas, king of the Lapiths. She was the mother of Asclepius by Apollo. Because she was unfaithful to Apollo before the child was born, he had her shot by Artemis. When her body was on the funeral pile, Apollo took the child from her and gave him to the Centaur Chiron to bring up. 2. One of the nymphs in Naxos to whom Zeus entrusted the care of the infant Dionysus. Thracian Butes forced her to marry him, whereupon Dionysus drove him mad and he killed himself.

**COR Y BAN' TES**, half-divine priests of Cybele who, with wild dances and the music of drum and cymbal, attended the goddess on her wanderings and celebrated noisy festivals in her honor. They bore to Cybele the same relation as the Curetes to Zeus and Rhea.

**COR' Y THUS**. 1. Son of Zeus. By his wife Electra he was the father of Iasius and Dardanus. 2. Son of Paris and Oenone. Paris killed him out of jealousy, because Helen was attracted to the lad by his beauty and his love for her.

**COT' TUS**, one of the Hecatonchires.

**CO' TYS**, or **CO TYT' TO**, a Thracian goddess whose worship was similar to that of Cybele. Wild and licentious orgies accompanied her festival, the Cotyttia.

**CRE' ON**. 1. King of Corinth, son of Lycaethus and father of Hippotes and Creusa, or Glause. When Jason abandoned Medea to marry Creusa, Medea sent a poisoned garment to Creusa which burned her to death when she put it on. Creon was killed in trying to render aid to his daughter. 2. King of Thebes, son of Menoetius and brother of Jocasta, the wife of Laius. Creon succeeded Laius as king, but in accordance with his promise abdicated in favor of Oedipus in reward for ridding the country of the Sphinx. When Oedipus left Thebes in disgrace, he made Creon the guardian of his children. Creon acted as regent for Eteocles and Polynices. In the battle of the Seven Against Thebes he sacrificed his own son Megareus to save the city. When Eteocles and Polynices killed each other in their struggle for the possession of Thebes, Creon granted a splendid funeral to Eteocles as defender of the city, but forbade anyone, on pain of death, to bury the body of Polynices, who had fought against the city. Antigone, sister of Polynices, disobeyed the order, and Creon condemned her to be buried alive. His son Haemon, in love with Antigone, killed himself on her tomb.

**CRES PHON' TES**, son of Aristomachus. As leader of the Dorians he and his brothers Temenus and Aristodemus conquered the Peloponnesus. The land was then divided by lot among them, the best land, Messenia, being won by Cresphontes through cunning. It was to be given to the third drawing; while his brothers put stones into the urn, he put in a clod of earth and poured in water which dissolved it. The stones were therefore drawn out first.

**CRE' TA**, mother of Pasiphae by Helios.

**CRE' THEUS**, son of Aeolus of Thessaly and Enarete and by Tyro father of Aeson, Pheres, and Amythaon.

**CRE' TAN BULL**, the bull captured by Heracles as one of his twelve labors.

**CRE U' SA**, 1. Daughter of Erechtheus and Praxithea and mother of Ion by Apollo. She married Xuthus and bore him two sons, Dorus and Achaeus. 2. Creusa, called also Glause, daughter of Creon, king of Corinth. When Jason, abandoning Medea, was about to marry Creusa, Medea sent her as a wedding gift a poisoned garment which burned her to death when she put it on. 3.

Daughter of Priam and Hecuba and wife of Aeneas, to whom she bore Ascanius. As Aeneas was leaving the burning Troy with his family, Creusa was lost in the darkness and confusion. Aeneas, going back to find her, met only her ghost, who prophesied his future and urged him to flee and to take care of Ascanius.

CRI MI' SUS, a river-god of Sicily, father of Acesta.

CROC' A LE, a nymph in the service of Artemis. She was the daughter of the river-god Ismenus.

CRO' CUS, devoted friend of Smilax, was changed into a saffron plant.

CRO' NUS, identified with Saturn by the Romans, was the youngest son of Uranus and Gaea. Originally a god of harvest, he presided over the Golden Age of the world, when, unaided by the toil of man, the earth produced of itself, and peace, justice and innocence prevailed. Due to a confusion with the Greek word Chronos, or Time, Cronus was conceived also as a personification of Time, described now as eternally young, now as ever old. In ancient art he was usually pictured as an old man with a mantle thrown over the back of his head and holding a sickle in his hand.

Uranus in fear of his mighty sons confined them in Tartarus. Gaea, indignant, rebelled against the tyranny, plotted the overthrow of Uranus, and appealed to her sons to aid her. Cronus was the only one willing to attempt her plan. Him she armed with a sickle, and lying in wait for his father Cronus attacked and mutilated him, and thus succeeded to the rule of the world.

Cronus married his sister Rhea and by her became the father of Hestia, Demeter, Hera, Poseidon, Pluto, and Zeus. Fearing the fulfillment of the prophecy that he, like Uranus, would be overthrown by his own offspring, he swallowed his children as soon as they were born. But Rhea saved the youngest son, Zeus, from this fate by substituting for the infant a stone wrapped in swaddling clothes, while she concealed the babe in Crete under the care of nymphs. Zeus, grown to maturity, forced Cronus to disgorge his brothers and sisters. There followed the war of the Titans against the gods resulting in the overthrow of Cronus and his confinement in Tartarus with the other Titans. Another version relates that he was finally reconciled with Zeus and became the ruler of the Islands of the Blest.

CRO TO' PUS, son of Agenor, king of Argos, and father of Sthenelus and Psamathe. He killed Psamathe after she had become the mother of Linus by Apollo and exposed the child to die. Linus

was torn to pieces by the dogs of the shepherd who had found and brought him up. Therefore Apollo visited the land with pestilence, nor could he be appeased until Crotopus had left the country.

**CRO' TUS**, son of Pan and Eupheme, nurse of the Muses. He lived on Helicon as a companion of the Muses.

**CTE' A TUS**, one of the Moliones. See MOLIONES.

**CTE SIP' PUS**, son of Polytheros of Same and a suitor of Penelope. He struck Odysseus, returned in beggar's disguise, with the hoof of a cow and later was killed by the herdsman Philoetius.

**CU PI' DO**, Roman name of Eros, and often equivalent to Roman Amor.

**CU RE' TES**, half-divine creatures in the service of Rhea and Zeus in Crete, corresponding to the Corybantes in the service of Cybele. Curetes and Corybantes are often confused. They belong to the same general group as Satyrs, Sileni, Bacchants, and the like, and celebrated the festivals of their deities with noisy war-like dances. When Rhea concealed the new-born Zeus from his father Cronus in Crete, the Curetes were his protectors. By beating their shields with spears they drowned out the cries of the infant that he might not be discovered.

**CY' A NE.** 1. Daughter of Liparus, king of Ausonia, and wife of Aeolus, son of Hippotes. 2. A Syracusan nymph, companion of Persephone, changed into a spring of the same name. She tried to prevent the abduction of Persephone by making it impossible for Pluto to cross her river, into which Persephone dropped her girdle. Later Cyane aided Demeter in her search for Persephone by floating the girdle to her feet as she stood on the banks of the Cyane. 3. Daughter of Cyanippus of Syracuse. Her father without knowledge of her identity violated her, but she knew him by means of a ring. When a plague followed and a sacrifice of a guilty man was demanded, she killed her father and herself.

**CY A NIP' PUS**, son of Pharax of Thessaly and husband of Leucone. He neglected his wife because of his passion for hunting. One day she secretly followed him into the forest and was torn to pieces by his dogs. After burning her body, Cyanippus killed himself.

**CY' A THUS**, a boy of Calydon who acted as cupbearer to Oeneus. One day when he had exhibited awkwardness in serving Heracles, the hero struck him with his finger. So heavy was the hand of Heracles that the blow killed the boy.

## CY BE' BE, same as Cybele.

CYB' E LE, called also Cybebe, Dindymene, Berecyntia, identified by the Greeks with Rhea and by the Romans with Magna Mater, was an oriental goddess of Phrygia and Lydia whose worship spread over Greece and was imported into Rome. Cybele was in general the mother of all nature, typifying the powers of reproduction and fruitfulness in men, plants, and animals. Thus she was the mother of the gods, the protectress of women in their functions of motherhood, the goddess of the fertility of fields, vineyards, and forests. Further, she was a goddess of mountains, almost a personification of mountain forests where wild nature exercised its powers unchecked. As an earth goddess, she was the giver of the treasures derived from the earth, such as gold, and was worshipped in grottoes and caves. An extension of this general conception made her also the mother of the arts of cultivation and of civilization, so that she was looked upon as a special protectress of cities. Her worship was celebrated with wild orgiastic rites, her attendants, the Corybantes, accompanying her, as she drove her lion-drawn car through the mountain forests, with torches, with wild dancing, and with music of flute, drum, and cymbal, wounding and mutilating themselves in ecstatic abandon. The emasculated priests of Cybele were known as Galli, and the Cybebi, or begging prophets, wandered from place to place as her servants. On Mt. Ida in the Troad she was called the Idaean Mother, and the Idaean Dactyls formed her train. Her worship was imported into Rome in 204 b. c., and games called Megalesia were established in her honor. Her attributes were the drum, the towered crown, the torch, the cymbals, the flute, the horn, the lion, the oak, the pine. In ancient art she was usually represented as seated on a throne, fully clothed, with a mural crown on her head from which hung behind a veil or fold of a mantle, and at her feet a lion on either side.

CY DOE' MUS, Greek personification of the confusion of battle, a companion, with Enyo and Cer, of Ares.

CY CLO' PES. According to Hesiod, the Cyclopes were the sons of Uranus and Gaea, three in number, and named Arges, Steropes, and Brontes. They were one-eyed giants of vast strength and possessed of great mechanical skill. Uranus, hating and fearing them, confined them in Tartarus with the Hecatonchires, but Gaea inspired the Titans to rebel against the tyranny of Uranus, and after Cronus had overthrown him the Cyclopes were liberated. Cronus again confined them in Tartarus and set the monster Campe to guard them. In the war of the Titans against the gods, Gaea per-

suaded Zeus to free them in order to secure their aid. In gratitude they made the thunder and lightning for Zeus, the trident for Poseidon, and the helmet for Hades, by the help of which the gods won the victory. The Cyclopes were killed by Apollo in retaliation for the slaying of his son Asclepius by Zeus with the thunderbolt which the Cyclopes had made for him. Out of this conception of the Cyclopes they came later to be regarded as the workers of Hephaestus, forging the weapons of the gods under his orders in their workshops on the volcanic islands of the Mediterranean, especially Sicily, Lipara, and Hiero. Individual names of these smiths appear, such as Acamas and Pyraemon.

In Homer they are represented as giant shepherds dwelling in Sicily, a mighty one-eyed cannibal folk, wild and lawless and without respect for the gods, but mortal and otherwise more nearly resembling men. They knew nothing of any art except that of sheep-growing, and they lived in rocky caves. The most famous of them was Polyphemus, who imprisoned Odysseus and his men in his cave and fed upon them, until the cunning of the hero enabled them to make their escape.

CYC' NUS. 1. Son of Ares and Pelopia and son-in-law of Ceyx. He waylaid Heracles and was slain by him in a fight in which Ares assisted his son while Athena aided Heracles. Cycnus, son of Ares and Pyrene, possibly the same as the above, is described as having made it a practice to waylay and rob travellers on the highway. When he attacked Heracles he was slain, and there followed a fight between Ares and Heracles who were separated by lightning sent by Zeus. After death Cycnus was changed into a swan by Ares. 2. Son of Poseidon and Calyce, fought against Achilles at Troy and was slain by him and changed into a swan. This Cycnus may be identical with the son of Poseidon and Scamandrodice, who also was named Cycnus and was slain by Achilles. As a babe he was exposed by his mother, but was taken care of by a swan until found by fishermen. He married Proclea and by her had two children, Tenes and Hemithea. After Proclea's death, he married Philonome, who, falling in love with Tenes and being scorned by him, falsely accused him to his father. Cyncus placed Tenes and Hemithea in a chest and threw it into the sea, but the chest landed safely on the shore of the island thereafter called Tenedos. Cycnus, having learned the treachery of Philonome, killed her, went to Tenedos to seek reconciliation with Tenes, and there was slain by Achilles. 3. Son of Sthenelus and friend of Phaethon. In his grief over Phaethon's fall from

the chariot of the sun, Cycnus haunted the river into which Phaethon's body had fallen. Apollo took pity on him, changed him into a swan, and placed him among the stars.

**CY DIP' PE.** 1. An Athenian maiden who was beloved by the beautiful youth Acontius. At a festival of Artemis at Delos, Acontius wrote on an apple "I swear by the shrine of Artemis to marry Acontius," and threw it before her. Cydippe, picking it up, read the words aloud so that they were heard by the goddess and had the binding force of an oath. Her father had arranged a marriage for her, but each time the day was set for the wedding Cydippe fell sick. Upon investigation it was learned that her sickness was caused by the goddess, and Cydippe was permitted to marry Acontius. 2. An aged priestess of Hera and the mother of Biton and Cleobis. Her sons proved their affection for her by dragging her car a great distance to Argos that she might behold a statue of the goddess. Given an opportunity to proffer a request to Hera, Cydippe asked the goddess to grant her sons the gift that was best for them. The goddess granted them death.

**CYN O SU' RA**, an Idaean nymph who, with Helice, brought up Zeus in Crete. She was placed among the stars in the constellation of the Bears.

**CYN' THI A**, a surname of Artemis.

**CYN' THI US**, a surname of Apollo.

**CYP A RIS' SUS**, son of Telephus, was loved by Apollo. Accidentally he slew a pet stag and was heart-broken with grief. Apollo changed him into a cypress, tree of mourning.

**CY' PRIS**, a name of Aphrodite.

**CY RE' NE**, daughter of Hypseus, king of the Lapiths, was a huntress of Mt. Pelion where she tended her father's cattle. Here Apollo came upon her fighting without weapons with a lion, fell in love with her, and after consulting the Centaur Chiron carried her off to Libya. By him she became the mother of Aristaeus. When the latter lost his bees, he went to Cyrene for advice, and was told that if he would first bind Proteus he could force him to reveal a way of recovering the bees.

**CYTH E RE' A**, a name of Aphrodite.

**CYZ' I CUS**, king of Cyzicus, who entertained the Argonauts hospitably on their outward journey. After their departure the Argonauts were blown back by unfavorable winds, and, landing in the

darkness, were mistaken for enemies. In the fight that ensued Cyzicus was slain by Jason.

## D

**DAC' TYLS**, (**DAC' TY LI**), fabulous beings often confused with Corybantes and Curetes, because they too were in the service of Cybele or Rhea. They are usually called Idaean Dactyls, since their original home was Mt. Ida in Phrygia, whence later legend transferred them to Crete. They were conceived as smiths, and the discovery of iron was attributed to them. They discovered also rhythm in music, and invented magic formulae as protection against dangers.

**DAED' A LA**, a Boeotian festival in honor of Hera. The story is told that once after a quarrel with Zeus Hera hid herself on Mt. Cithaeron, and that Zeus gave it out that he was going to take another wife. He had an image made of oak and clothed it in bridal costume. This he carried over Cithaeron in a great procession singing marriage songs. Hera, jealous, attacked the rival, but on discovering the trick could only laugh at it. In memory of the reconciliation she established the festival, whose chief feature continued to be the carrying of the oaken image.

**DAE DA' LI ON**, son of Heosphorus and brother of Ceyx. His daughter Chione was killed by Artemis because she praised her own beauty above that of the goddess. As a result Daedalion was plunged into inconsolable grief. Apollo, taking pity on him, changed him into a hawk.

**DAED' A LUS**, a mythical artist and inventor, descendant of Erechtheus of Athens. There he taught his sister Perdix's son, Talus, who so excelled his master that Daedalus out of envy threw him down from the Acropolis. Forced to flee, Daedalus sought the protection of Minos in Crete. He built the wooden cow for Pasiphae and the labyrinth in which her offspring the Minotaur was kept. For his aid to Pasiphae in her love affair he was himself confined with his son Icarus in the labyrinth, but with the help of Pasiphae managed to escape. In order to get away from the island, he made and attached to Icarus and himself wings of feathers and wax and flew across the sea. Icarus, flying so near the sun that the wax of his wings was melted, fell into the sea, but

Daedalus succeeded in reaching Sicily. There king Cocalus afforded him protection. The daughter of Cocalus fell in love with him, and killed Minos when he came in pursuit of him. Daedalus was credited with having made great progress in sculpture and in architecture, and in ancient days many works were pointed out as his productions.

For literature and art, see ICARUS.

DAE' MON, a name at first applied by the Greeks to any deity but later used of creatures intermediate between gods and men, such as Satyrs, Sileni, Corybantes, Curetes, Dactyli. Under another conception, the Daemon, like the Genius of the Romans, was the protective spirit of an individual human being whose existence was co-terminous with that of the individual. Sometimes two daemons, a good and a bad, were associated with each individual. Agathos Daimon, or good daemon, somewhat like the Roman Bonus Eventus, was a spirit of agricultural prosperity.

DA MAS' TES, same as Procrustes.

DAM' NO, daughter of Belus and wife of Agenor, to whom she bore Phoenix, Isaea, and Melia.

DAM O CRA TE' A, daughter of Zeus and Aegina, was the wife of Actor and the mother of Menoetius.

DAN' A E, the beautiful daughter of king Acrisius of Argos and Eurydice. Since it had been prophesied to Acrisius that his daughter would bring forth a son who would kill him, he imprisoned Danae in a brazen room. But Zeus visited her in the form of a golden shower, and their offspring was Perseus. Acrisius, not believing that the father of the child was Zeus, confined mother and child in a chest which he threw into the sea. The chest, borne to the coast of Seriphos, was found by Dictys, a fisherman, and Danae and Perseus were taken to his home to live. But the king Polydectes fell in love with Danae, and finding Perseus an obstacle to his purposes sent him away to fetch the head of the Gorgon Medusa. When Perseus returned, he came upon Dictys and Danae clinging as suppliants to the altar, whither they had fled for sanctuary from the threats of Polydectes. Perseus turned Polydectes into stone by means of the Gorgon's head, and took Danae to Argos. There he left her with her mother while he went in search of Acrisius, whom he killed unintentionally with a discus while contesting in the games at Larissa.

DAN' A IDS, (DA NA' I DES), the fifty daughters of Danaus.

They fled with their father from Libya to Argos to escape the violence of the fifty sons of Aegyptus, who claimed the country ruled over by Danaus. In Argos they were active in discovering springs of pure water, and later they were regarded as nymphs. The sons of Aegyptus followed them to Argos and proposed marriage. Danaus, after exacting a promise from his daughters that they would kill their husbands on their wedding night, gave his consent. All except one, Hypermnestra, kept the promise. To obtain other husbands Danaus instituted competitive races, offering his daughters as prizes. The winners were given the right to choose their brides in the order of victory. The final fate of the Danaids was to be killed with their father by Lynceus, husband of Hypermnestra, and in Hades to suffer the punishment of forever pouring water into a vessel with a perforated bottom.

**DAN' A US**, son of Belus and twin brother of Aegyptus. By different wives he had fifty daughters, whom he promised to the fifty sons of Aegyptus. But on his father's death, though Libya had been assigned to him, he fled in fear of the sons of Aegyptus, since it had been prophesied that he would be killed by a son-in-law. Arrived in Argos, he succeeded to the throne of Gelanor and achieved such power that the people called themselves Danaans after his name. He is credited with having been the inventor of wells, and of having built the citadel of Argos and the temple of Lycian Apollo. When the sons of Aegyptus came to claim his daughters, he armed the latter with daggers and ordered them to kill their husbands on the wedding night. All obeyed except Hypermnestra, and it was by her husband, Lynceus, that Danaus was killed.

**DAPH' NE**, daughter of the river-god Peneus in Thessaly. Apollo, attracted by her beauty, pursued her. But at the moment of capture in answer to prayer she was changed into a laurel-tree. In memory of her, Apollo adopted the laurel-tree as his own.

**LITERATURE.** Bliss Carman, *Daphne*; Patrick Chalmers, *Daphne*; Dryden, "Daphne" (from Ovid's *Metamorphoses*, I); T. S. Jones, *Daphne*; W. Lancaster, *Daphne*; Lowell, "Daphne and Apollo" (in *Fable for Critics*); Llyl, *Apollo's Song to Daphne*; G. Meredith, *Daphne*; Frederick Tennyson, *Daphne*.

**ART.** *Sculpture*: Bernini, Apollo and Daphne (Villa Borghese, Rome). *Painting*: Fr. Albani, Apollo and Daphne (Louvre); Pollajuolo, Apollo and Daphne (National Gallery, London); G. F. Watts, *Daphne*.

DAPH' NIS, son of Hermes and a nymph. He was a hero of the Sicilian shepherds, and was regarded as the inventor of bucolic poetry. He was born in a grove of laurel trees and exposed to die by his mother. Nymphs brought him up, and he became a shepherd and owner of large flocks. Pan taught him to play the pipes and he became renowned as a musician. A beautiful youth, he was loved by nymphs and mortal women, befriended by the gods, and adored by the shepherds. Because he proved unfaithful to a Naiad whom he loved, she deprived him of his sight. But Hermes took him to heaven, and created on the spot whence he had taken him a spring to which shepherds brought yearly sacrifices.

DAR' DA NUS, son of Zeus and Electra and founder of the royal family of Troy. He moved from Arcadia to Samothrace and thence to Asia, and built near Mt. Ida the city of Dardania. He was the father of Erichthonius by Batea.

DE' A DI' A, an ancient Roman goddess of the country, probably to be identified with Acca Larentia, whose worship was celebrated by the Arval Brothers.

DE' A MU' TA, a goddess of the underworld, sometimes identified with Lara, mother of the Lares.

DE I A NI' RA, daughter of king Oeneus of Calydon and Althea and sister of Meleager. She was loved by the river-god Achelous and by Heracles, and the two fought for the possession of her. She married the victorious Heracles, by whom she became the mother of Hyllus and several other children. She accompanied Heracles when he left Calydon for Trachis. On the way Heracles employed the Centaur Nessus to carry her over a river, while he himself swam across. Nessus, falling in love with his fare, tried to make off with her, but was brought down with one of the poisoned arrows of Heracles. The dying Nessus gave to Deianira his robe stained with the poisoned blood, telling her that it would serve to reawaken Heracles' love if ever he turned away from her. Later, when jealous of Iole, Deianira sent it to Heracles on the occasion of a sacrifice, and thus unintentionally caused his death. When she learned what she had done, she killed herself.

DE I DA MI' A. 1. Daughter of king Lycomedes of Scyros and by Achilles the mother of Neoptolemus (Pyrrhus.) 2. Daughter of Perieres and wife of king Thestius of Aetolia, to whom she bore Leda and Althea.

DEI' MOS, Greek personification of Fear, with Phobos an attendant of Ares.

DEI' NO, one of the Graeae.

DE' I ON, son of Aeolus and Enarete, and by his wife Diomeda the father of Asteropea, Aenetus, Actor, Phylacus, and Cephalus.

DE IPH' O BE, the Cumæan Sibyl, daughter of Glaucus.

DE IPH' O BUS, son of Priam and Hecuba, one of the leaders of the Trojans and a favorite of Hector. After the death of Paris he married Helen. At the capture of Troy, Helen led Menelaus to the room of Deiphobus and thus betrayed him to be mutilated and killed.

DE IP' Y LE, daughter of Adrastus and wife of Tydeus, to whom she bore Diomedes.

DE IP' Y LUS, son of Polymestor and Ilione. Ilione purposely confused Deipylus with her young brother Polydorus, who had been entrusted to her care, so that if either died the other would be in the line of succession to the throne. When Troy was taken Agamemnon bribed Polymestor to kill Polydorus, but by mistake he killed Deipylus instead. Ilione then blinded and killed Polymestor.

DE' LI A, surname of Artemis, from Delos.

DE' LI US, surname of Apollo, from Delos.

DEL' PHIC OR' A CLE, the oracle of Apollo at Delphi. The oracle was formerly in the possession of Gaea, but Apollo slew the Python, son of Gaea, which guarded it, and took possession. To atone for this, the god was forced to serve a mortal for a period of eight years.

DEL PHY' NE. 1. Name of the Python slain by Apollo. 2. The dragon, half beast half maid, that guarded Zeus when he had been wounded and imprisoned by Typhon in a cave in Cilicia.

DE ME' TER, identified with Ceres by the Romans, daughter of Cronus and Rhea and by Zeus the mother of Persephone, was one of the great deities of the Greeks. She was the goddess of all grains and fruits, of sowing and reaping, and of agriculture generally. Since agriculture is the basis of civilization, she was regarded also as goddess of law and order and of marriage. As mother of Persephone, the queen of Hades, she was associated with the underworld. Further, she was associated with Poseidon and Dionysus in their functions as gods of fertility. The myth of Demeter and Persephone springs from the ever-recurring birth and death of nature, while the committing of the seed and human

body to the earth is represented in the relations with the underworld. In ancient art Demeter is represented as a matron clothed in long garments with a garland or ribbon about her head. Her attributes are the poppy, ears of grain, the basket of fruit, the torch, the pig. Sacrifices to her consisted of cows, pigs, fruit, and honey. The worship of Demeter and Persephone was never separated and formed the center of the Eleusinian mysteries. The most splendid festival of Demeter was the Thesmophoria, celebrated at Athens and elsewhere.

When Hades, god of the underworld, seized Persephone as she was gathering flowers with her companions and carried her off to his kingdom, Demeter, grief-stricken, wandered for nine days in search of her, taking neither food nor drink. On the tenth day, upon the advice of Hecate, she appealed to Helios, and was all the more heart-broken to learn whither and by whom her daughter had been taken. Avoiding Olympus, she wandered about for a long time as an old woman among mortals, until she came to the house of Celeus and Metanira in Eleusis. Here she offered herself as a servant and was accepted as the nurse of their new-born son Demophoon. Under her care the child thrrove like a god. Indeed Demeter would have given him immortality, had not Metanira screamed, and thus broken the charm, when she saw the goddess place the child on the fire to burn away his mortal parts.

Demeter wandered forth again, still inconsolable and refusing to allow the earth to produce until Persephone should be restored to her. When she came to the river Cyane in Sicily, the nymph of the stream, not daring to tell her that she had witnessed the abduction, floated to the feet of the goddess the girdle which Persephone had dropped. The nymph Arethusa prayed to Demeter for relief from the drought and famine, and told her that she had seen Persephone looking sad but like a queen. Finally Zeus sent Iris, then all the gods, to plead with Demeter, but she held fast to her demand that her daughter be restored to her. Thereupon Zeus despatched Hermes with orders to Hades. Hades obeyed, but only after he had secretly given Persephone a part of a pomegranate, so that, having eaten in the underworld, she would be obliged to return. In the chariot of Hades Persephone mounted with Hermes to the upper world and was reunited with her mother, but informed her that since she had eaten of the pomegranate she would be compelled to spend a third of each year in the underworld. Accompanied by Hermes and other deities sent by Zeus, Demeter and Persephone returned to Olympus.

LITERATURE. Aubrey de Vere, *The Search for Proserpine*; Dora Greenwell, *Demeter and Cora*; H. H. Jackson, *Demeter*; Louis LeDoux, *The Story of Eleusis*; G. Meredith, *The Appeasement of Demeter*; R. H. Stoddard, *The Search for Persephone*; Tennyson, *Demeter and Persephone*.

ART. Sculpture: Demeter of Cnidos (British Museum); Demeter (Glyptotheke, Ny-Carlsberg). Relief from Eleusis: Demeter, Cora. Triptolemus (Athens).

See also PERSEPHONE.

**DE MOD' O CUS**, blind singer of the Phaeacians, loved by the Muses and praised by Odysseus when he was received at the court of Alcinous.

**DEM O NAS' SA**, daughter of Amphiaraus and Eriphyle and wife or Thersander.

**DE MOPH' O ON.** 1. Son of king Celeus of Eleusis and Metanira. When Demeter in her search for Persephone came to Eleusis, she was taken into the home of Celeus as nurse of Demophoon. The infant prospered under the care of the goddess, who would have made him immortal, had not Metanira screamed and broken the charm, when she saw the goddess lay the child on the fire to burn away his mortal parts. The same story is told also of Triptolemus. 2. Son of Theseus and Phaedra and brother of Acamas. With his brother he fought bravely at Troy, brought back thence his grandmother Aethra, who had been taken thither as a slave of Helen, and on his return recovered his father's kingdom of Attica, from which he had been dispossessed by Menestheus. Demophoon betrothed himself to Phyllis, daughter of king Sithon of Thrace. On the wedding day he failed to appear, and Phyllis, thinking he had forgotten her, hanged herself and was changed into a tree.

**DEU CA' LI ON**, son of Prometheus, married Pyrrha, the daughter of Epimetheus. When Zeus destroyed the human race by flood, Deucalion, on the advice of his father, built a chest in which he and his wife floated for nine days and nights. When they had landed on Mt. Parnassus, Hermes appeared to them with the message from Zeus that one wish would be granted Deucalion. Deucalion wished that the race of men might be renewed, and sought instructions from the oracle of Themis. He was told that he and Pyrrha must throw behind them over their veiled heads the bones of their mother. They interpreted this to refer to the stones on mother earth. From those cast by Deucalion sprang up men, while from those cast by Pyrrha sprang up women. The

children of Deucalion and Pyrrha were Hellen, Amphictyon, and Protogenea.

DI' A, daughter of Deioneus, wife of Ixion, and by Zeus mother of Pirithous.

DI A' NA, an ancient Italian goddess identified with the Greek Artemis by the Romans. She was a goddess of light, of forest and mountain, of the vegetable life not under the care of man, and the protectress of wild animals. She was further the goddess of the fruitfulness of women and, like Juno, presided over childbirth under the name Lucina. Diana's most celebrated shrine was at Aricia on the banks of Lake Nemi, where she was worshipped under the name Nemorensis. Associated with Diana of Aricia was the god Virbius, later identified with Hippolytus. It was the custom to give the office of priest at Aricia to that fugitive slave who, coming with a branch of a special tree, killed in single combat the priest then in office.

For myths, literature, and art, see ARTEMIS.

DI' AS, son of Pelops and Hippodamia and brother of Atreus and Thyestes. His daughter Cleola is named as the wife of Atreus, to whom she bore Plisthenes, Agamemnon, and Menelaus.

DIC' TE, a nymph of Mt. Dicte in Crete. Pursued by Minos, she threw herself into the sea, but was caught in a fishnet and saved.

DIC TYN' NA, a Cretan goddess of the sea, protectress of fishermen and sailors. Dictynna was a name used also of Artemis and of Britomartis, and the three were regarded as the same.

DIC' TYS, a fisherman of Seriphos, by some called the brother of king Polydectes. With his net he rescued Danae and Perseus from the sea, and gave them shelter in his home. After Perseus had returned with the Gorgon's head and had rescued Danae and Dictys from the violence of Polydectes, he turned Polydectes into stone and made Dictys king in his place.

DI' DO, called also Elissa, founder and queen of Carthage. She was the daughter of king Belus of Tyre and the wife of her uncle Acerbas, called Sychaeus by the Romans. When her brother Pygmalion succeeded to the throne, he murdered Dido's husband in order to get possession of his rich treasures. But Dido saved the treasure and escaped with it to Africa, attended by a number of followers. There she bought as much land as could be enclosed with a bull's hide, which she cut into thin strips so that it sur-

rounded a considerable tract. Here she built Carthage. She was wooed by a native king Iarbas who threatened war if she refused his proposal. But having vowed eternal loyalty to her murdered husband, she preferred to kill herself rather than accept Iarbas. According to later story, Dido was queen of Carthage when Aeneas landed on her shores. She fell in love with him, became his mistress, and when after a year's stay he abandoned her in obedience to the command of Jupiter, she built a funeral pyre, mounted it, and killed herself with the sword of Aeneas. After her death the Carthaginians honored Dido as a goddess.

**LITERATURE.** Chaucer, "Legend of Dido" (in *Legend of Good Women*); Dryden, "Dido to Aeneas" (from Ovid's *Heroides*); Marlowe, *Tragedy of Dido*; Vergil, *Aeneid*, Books I and IV.

**ART. Painting:** Guercino, Death of Dido (Palazzo Spada, Rome); Guérin, Aeneas at the Court of Dido (Louvre); Reynolds, Death of Dido, (Buckingham Palace, London); Turner, Dido Building Carthage, and Dido and Aeneas (National Gallery, London).

**DI' KE**, Greek personification of Justice. Hesiod names her as one of the Horae, the others being Eunomia (Order), and Eirene (Peace), and the three being daughters of Zeus and Themis. Dike reported the injustice of men to Zeus that he might punish them, and later she was conceived as an avenging fury.

**DIN DE ME' NE**, a surname of Cybele, from Mt. Dindymus in Phrygia.

**DI O ME' DES.** 1. Son of Ares and Cyrene, was king of the Bistones of Thrace. He made a practice of feeding strangers to his horses. Heracles, in the performance of one of his twelve labors, killed him, fed his body to the horses, and carried the horses off to Eurystheus. 2. Son of Tydeus (hence called Tydides) and Deipyle, was one of the Epigoni and the successor of Adrastus to the throne of Argos. He led eighty ships against Troy, and there under the protection of Athena distinguished himself as the bravest of the Greeks, second only to Achilles as a warrior. Not only did he fight with such mortals as Hector and Aeneas, but also wounded Ares and Aphrodite. When he met Glaucus in battle, recalling their bonds of guest-friendship, instead of fighting he exchanged armor, receiving the golden arms of Glaucus in return for his brazen ones—an exchange which became proverbial of the cunning of one bargainer in contrast with the stupidity of the other. With Odysseus he went by an underground passage to the Acropolis of Troy and

stole the Palladium, the image of Athena that protected Troy against capture by the Greeks. When he returned home from Troy, he found that Aphrodite had tempted his wife Aegiale to unfaithfulness, and he left Argos for Aetolia, and thence came to Apulia in Italy. There he was befriended by king Daunus, whose daughter Evippe he married, and with whose aid he extended his dominions over the region called after him the Fields of Diomedes. He was buried on one of the islands of the Adriatic called the Islands of Diomedes, and his grieving companions were changed into birds called the Birds of Diomedes. He was worshipped as a hero both in Greece and in Italy. At the festival of Athena in Argos his shield with the Palladium was carried in procession.

DI O' NE, daughter either of Oceanus and Tethys or of Uranus and Gaea, and by Zeus the mother of Aphrodite. Dione was used as a name of Aphrodite also.

DI O NYS' I A, Athenian festival of Dionysus.

DI O NY' SUS, called also Bacchus, Lyaeus, Bromius, Evius, Iacchus, Zagreus, Thyoneus, and identified by the Romans with Liber, was the son of Zeus and Semele, or Thyone. He was the god of wine, or rather of nature's fertility as exemplified in the vine. His hiding and reappearance represented the death and birth of nature. The intoxicating power of wine was symbolic of the intoxicating power of nature, but the giver of the vine represented also its social influences, and, like other gods of vegetation, was a promoter of peace and law and civilization. His worship spread rapidly from Thrace through Greece and the islands, and thence to Egypt and Asia, and finally to the western Mediterranean. It was accompanied by wild orgiastic revels, celebrated by women wandering in the woods and over the hills by night, with shrill shrieking and savage dancing to the accompaniment of the music of drum and flute, fanatically tearing to pieces the sacrificial victims and eating them raw. The milder celebration of the god in Attica emphasized his beneficent influences as the god of vegetable increase and as the giver to man of merriment and happiness and freedom from care, the inspirer of music and song. Since out of such choral song arose the drama, Dionysus was regarded also as the god of dramatic poetry and of the theater. He was thus associated with the Muses, the Graces, and such deities as Apollo, Aphrodite, and Demeter. The train of followers that attended him, as he journeyed through the world spreading the knowledge of the vine and the arts of civilization, was made up of such fantastic and fanatical

creatures as Satyrs, Sileni, Centaurs, and the Bacchantes who were called variously Lenae, Maenades, Thyiades, Mimallones, Clodones, Bassarides. Sacred to him were the vine, the ivy, the laurel, the asphodel, the tiger, the lynx, the panther, the lion, the goat, the serpent, the dolphin, the ox. In works of art his attributes are the grapes, the cup, the thyrsus, the crown of vine or ivy, and the skin of lynx or panther. He is usually represented as a youthful god, almost effeminate, standing in an attitude of idleness, with only the skin of a wild animal partially covering his body, his clustering locks caught back with a vine wreath. More ancient representations picture him as bearded and in a long flowing robe. His great festival was the Dionysia, which consisted of a series of festivals, called Oschophoria, the Lesser Dionysia, the Lenaean, the Anthesteria, the Greater Dionysia. The Bacchanalia was a secret orgy celebrated in Rome.

Before his birth his mother Semele was persuaded by the jealous Hera to beg Zeus to visit her in all the splendor in which he appeared to Hera herself. When Zeus, complying, came with his thunder and lightning, Semele, burnt by the flames, gave birth prematurely, but Zeus snatched up the child, sewed him up in his thigh, and kept him there until he was mature enough for birth. Dionysus was then given first to Ino, the sister of Semele, and afterwards was taken by Hermes to the nymphs of Mt. Nysa, who brought him up in a cave hidden away from the anger of Hera.

He received instruction from Silenus, son of Pan, and early discovered the culture of the vine and the making of wine from the juice of its fruit. But Hera visited him with madness and drove him forth on his long wanderings that lasted many years and included all countries. He travelled from Greece to the islands, then to Egypt, Syria, and India, everywhere introducing the culture of the vine and the early arts of civilization. He rode in a chariot drawn by wild animals and followed by Silenus supported on an ass by attendants, while after them came the Maenads, Satyrs, and other fantastic revellers who made up his train.

Many stories are told of how Dionysus rewarded with the gift of the vine those who received him kindly and of how he punished those who refused to accept him. Thus he gave the vine to Oeneus, king of Calydon, and to Icarius of Attica, but Lycurgus of Thrace he drove mad and caused to cut off the limbs of his son under the impression that he was pruning a vine. Pentheus of Thebes was torn to pieces by his own mother, who in Bacchic frenzy mistook him for a wild beast. The daughters of Minyas he drove mad and turned into bats because, in spite of his warning, they sat at home

at their weaving while the other women were celebrating the coming of the god. The daughters of Proetus also he punished with a madness that spread to the other women of Argos and could be cured only by Melampus. To Midas, the Phrygian king, Dionysus gave choice of whatever he wanted in reward for his rescue of the tipsy Silenus when he had lost his way. Midas asked that whatever he touched might be turned to gold, but regretted his choice when he found that even his food became metal. The god freed him from the curse by sending him to bathe in the river Pactolus.

Once Dionysus boarded a ship manned by pirates and told them to take him to Naxos, but the pirates steered instead for Egypt where they planned to sell the unknown youth as a slave. The god caused the ship to stand still, while over its sides and up its mast grew vines to hold it fast, and about his own feet appeared tigers and panthers. In terror at this revelation of the god the pirates leaped overboard and were changed into dolphins. But the pilot Acetes was spared, because from the first he had believed the passenger to be a god and had tried to obey his commands.

Dionysus had many loves, but none could rival his love for Ariadne, daughter of Minos of Crete. He found her lying abandoned and in despair on the shore of Naxos, where Theseus had left her. He comforted her, wooed her, and made her his bride. He gave her as a wedding gift a crown of seven stars, which after her death he fixed in the heavens as the constellation Corona.

When finally he had spread his worship everywhere on earth, he descended into Hades for his mother and took her with him to Olympus, where she was worshipped under the name Thyone.

**LITERATURE.** Emerson, *Bacchus*; Euripides, *Bacchae*; Gosse, *Praise of Dionysus*; R. Jeffers, *The Woman on Cithaeron*; Keats, "Bacchus" (from *Endymion*, IV); Landor, *Sophron's Hymn to Bacchus*; E. L. Masters, *Bacchus*; Roden Noel, *The Triumph of Bacchus*; A. Noyes, *Bacchus and the Pirates*; Thos. Parnell, *Bacchus*; T. L. Peacock, "The Vengeance of Bacchus" (from *Rhododaphne*); B. W. Procter, *Bacchanalian Song*; F. D. Sherman, *Bacchus*.

**ART.** *Sculpture:* Hermes with Young Dionysus (*Olympia*); Silenus with Dionysus (*Vatican*); Dionysus (*Museo delle Terme, Rome*); Dionysus (*Villa Tiburtina*); Head of Bacchus from Smyrna (*Leyden*); Head of Bacchus from Baths of Caracalla (*London*); Michael Angelo, Drunken Bacchus (*Bargello, Florence*); J. Sansovino, Bacchus, (*Bargello, Florence*). *Bronze:* Listening Dionysus (*Naples Museum*); Dionysus (*Vienna*). *Relief:* Dionysus and the Tragic Poet (*British Museum*). *Painting:* Bouguereau,

Youth of Bacchus (Paris); Guido Reni, Bacchus (Pitti, Florence); Tintoretto, Ariadne and Bacchus (Ducal Palace, Venice); Titian, Bacchus and Ariadne (National Gallery, London); Velasquez, Bacchus (Madrid Museum).

DI OS CU' RI, collective name of the brothers Castor and Polydeuces (called Pollux by the Romans). They were also called Tyndaridae as the sons of Tyndareus, and by the Romans Castores. Various accounts of their origin are given. According to one, they were the twin sons of Zeus and Leda, the wife of Tyndareus, and the brothers of Helen, and a later version of the same account relates that Leda, visited by Zeus in the form of a swan, laid an egg from which were hatched the three children. According to another, they were the sons of Tyndareus and Leda. A variation of this view makes Polydeuces and Helen the children of Zeus and Leda, and therefore immortal, while Castor was the son of Tyndareus and Leda, and therefore mortal.

They were worshipped both as gods and as heroes. In general, they represented the principle of the ever-recurring change from light to darkness and from darkness to light. Hence arose the conception that they spent alternate days in the home of the gods and in the underworld. They were honored as gods of athletes, Castor being the expert tamer of horses and Polydeuces the expert boxer. To soldiers they were the models of bravery and skill in fight, and were the inventors of military dances and music. Further, they were the special protectors of mariners at sea, to whom they revealed their protecting presence on the ship in the form of a light at the masthead. Through prayer to them storms at sea were stilled, since Poseidon had rewarded their fraternal devotion by giving them power over winds and waves. They were in general looked upon as helpers and saviors of men, rescuing them and protecting them against evil.

When Theseus had stolen Helen and concealed her in the care of his mother Aethra at Aphidnae, the Dioscuri invaded Attica, captured Aphidnae, and rescued their sister. They took Aethra away with them and gave her to Helen as her slave. The brothers took part in the Calydonian Hunt and in the Argonautic Expedition. In the course of the latter, Polydeuces came into conflict with Amycus, king of the Bebryces. It was the practice of Amycus, a skilled boxer, to challenge all strangers to a fight and to consequent death; but he met his match in Polydeuces, who slew him at his own game. Famous was the fight against Idas and Lynceus, sons of Aphareus. The two pairs of brothers were driving cattle they

had taken in a raid, when Idas, appointed to divide the booty, got possession of all of it by trickery. The Dioscuri hid themselves in a hollow oak to waylay the pair and get their revenge. But Lynceus, whose vision could penetrate the tree, discovered them, and Idas killed Castor. Thereupon Polydeuces slew Lynceus, and Zeus put an end to Idas with his thunderbolt. According to another account, the quarrel arose over the rape by the Dioscuri of the daughters of Leucippus, Phoebe and Hilaira, who were betrothed to Idas and Lynceus.

Heart-broken over the death of Castor, Polydeuces besought Zeus to allow him to die also, that he might rejoin his brother. Instead, Zeus permitted both of them to spend alternate days in heaven and in the underworld. They were finally placed as stars in the heavens, where they are known as Gemini, or the Twins.

Castor and Pollux were especially honored in Rome because of their appearance at the battle of Lake Regillus, where they aided the Romans in the fight. A temple, called the temple of Castor, was erected in the Forum for them, and the formal review of the knights was held in their honor.

In works of art they were usually represented as young men wearing the chlamys and the cone-shaped helmet, with spear in hand, and either mounted or standing by their horses.

DI' RAE, a Roman name of the Erinyes, or Furies.

DIR' CE, wife of Lycus, king of Thebes. Antiope, the niece of Lycus and the mother of Zethus and Amphion, was treated with such cruelty by Dirce that she fled for protection to her sons. The latter, having been exposed and brought up as shepherds, did not at first know their mother, and were on the point of putting her to death under Dirce's orders by tying her by the hair to the horns of a bull. Informed of the truth by their foster-father, they slew Lycus and killed Dirce by the method which she herself had prescribed for Antiope.

DIS, or DIS PA' TER, Roman name of Hades, or Pluto.

DIS COR' DI A, Roman equivalent of the Greek Eris, goddess of Discord or Strife.

DI' US FI' DIUS, the Genius of Jupiter, so called because of all the Genii who act as intermediaries between gods and men that of Jupiter above the others represents the right and the true. Dius Fidius was the god of oaths and the protector of hospitality. He was identified with the Sabine deity Semo Sancus.

**DO DO' NA**, the oracle of Zeus and Dione in Epirus, the oldest in Greece. The responses were made by the rustling of oak and beech trees in the wind. Brazen vessels were hung in the trees to render the sound clearer by striking against each other.

**DO' LI US**, a faithful slave and gardener of Penelope given her by her father when she married Odysseus. He welcomed Odysseus home again and armed himself to fight the relatives of the suitors when they came to attack Odysseus.

**DO' LON**, Trojan spy in the Greek camp, whither he came clad in the skin of a wolf. He was captured by Odysseus and Diomedes.

**DO' RIS**, daughter of Oceanus and Tethys, was the wife of Nereus and the mother of the Nereids.

**DRAN' CES**, a Latin opponent of Turnus and advocate of peace with Aeneas.

**DRY' ADS**, (DRY' A DES). See **HAMADRYADS**.

**DRY' AS**, son of Ares and brother of Tereus. When Tereus was informed by an oracle that his son would be killed by a relative, he killed Dryas in the belief that he was the one alluded to.

**DRY' O PE**, daughter of Dryops and friend of the Dryads. She was loved by Apollo, who visited her in the form of a serpent, and bore to him Amphissus after she had married Andraemon. Later, the Dryads lured her from the temple of Apollo and changed her into a nymph, and there grew in her place a lotus. According to another version, Dryope was changed into a tree because she had plucked for her child a lotos flower and thereby had injured the Dryad Lotis.

**DY' MAS**, king of Phrygia, father of Asius and Hecuba.

## E

**ECH' E MUS**, king of Arcadia, son of Aeropus and husband of Timandra. When the Heraclidae invaded the Peloponnesus, Echemus fought Hyllus, son of Heracles, in single combat, with the agreement that if he won the Heraclidae would not renew their invasion for fifty years. He killed Hyllus and the Heraclidae withdrew.

**E CHID' NA**, half woman half serpent, daughter either of Chrysaor and Callirhoe or of Tartarus and Gaea. By Typhon she was the

mother of many monsters, such as Cerberus, Orthrus, the Lernaean Hydra, the Nemean Lion, the Chimaera, the Colchian dragon, the Sphinx, Scylla, and others. She was slain in her sleep by Argus.

E CHI' ON, one of the heroes who sprang from the dragon's teeth sown by Cadmus. He married Agave, daughter of Cadmus, and by her was the father of Pentheus.

ECH' O, a beautiful nymph who by her constant talk kept Hera away from Zeus while he was sporting with the nymphs. Hera punished her by preventing her from ever speaking unless another spoke first, and from ever being silent if another did speak. She fell in love with Narcissus, but he did not return her love, and she pined away until she became nothing but a voice. Another story relates that she was loved by Pan, but instead of returning his love she pined for a Satyr who was unresponsive. Pan pursued her in vain, and finally he so crazed the shepherds that they tore her to pieces.

E DO' NIS, a Thracian Maenad.

E E' TI ON, king of Thebe in Cilicia, father of Andromache.

E GE' RI A, a nymph from whom the Roman king Numa sought advice on the religious reforms he introduced. He paid her nightly visits in the grove of the Muses near Rome. She was regarded also as a goddess of prophecy and of childbirth. Egeria is spoken of also as nymph of the grove of Diana of Aricia.

EI DOTH' EA, a nymph, daughter of Proteus and mother of Terambus.

EIL EI THY' IA, same as Ilithyia.

EI RE' NE, or I RE' NE, daughter of Zeus and Themis, was the goddess of peace, corresponding to the Roman Pax. She was one of the Horae. Conceived also as a goddess of wealth, she was represented as holding the young Plutus in her arms. Her attributes are the cornucopia, the olive branch, ears of grain, and the scepter.

E LEC' TRA. 1. Daughter of Oceanus and Tethys and by Thaumas the mother of Iris and the Harpies. 2. Daughter of Atlas, one of the Pleiades and mother of Dardanus, the founder of the Trojan dynasty. 3. Daughter of Agamemnon and Clytaemnestra and sister of Iphigenia and Orestes. When her father was murdered by Aegisthus and Clytaemnestra, Electra saved the life of Orestes by sending him to king Strophius of Phocis. The years she spent in waiting for Orestes to attain manhood were years of sorrow and

hardship and of treatment little better than that of a slave. Her one object was to avenge the murder of her father, and at last she sent for Orestes. He came disguised as a messenger announcing his own death, but Electra recognized him and helped him to plot the killing of the murderers. Later, Orestes married her to his devoted friend Pylades, son of Strophius.

LITERATURE. Euripides, *Electra*; Sophocles, *Electra*.

ART. Painting: Teschendorff, *Electra*.

See also, ORESTES.

E LEC' TRY ON, son of Perseus and Andromeda and father of Alcmena.

EL EU SIN' I A, mystic festival of Demeter and Persephone at Eleusis.

E LI' CI US, surname of Jupiter as the god invoked to send lightning.

E LIS' SA, a name of Dido.

EL PE' NOR, one of the companions of Odysseus who were changed into swine and back again into men by Circe. He fell into a drunken sleep on the roof of Circe's palace, rolled to the ground, and was killed.

EL' PIS, goddess of hope who alone remained in Pandora's box.

EL' Y MUS, illegitimate son of Anchises. He fled from Troy and reached Sicily before Aeneas. There Aeneas met him, and he took part in the funeral games in honor of Anchises.

E LYS' I UM, the Elysian Fields. Elysium was located in the far west on the banks of Oceanus, or in the Islands of the Blest. There life was without pain, the earth produced its fruits three and four times a year, there were no seasons of heat and cold but always the sweet cool breeze of the west. The blessed spent blameless lives there under the rule of Cronus and Rhadamanthus. Later, Elysium was regarded as a part of the underworld to which the judges of the dead assigned those they deemed worthy to pass a life of everlasting happiness.

E MATH' I ON, son of Tithonus and Eos and brother of Memnon. He was killed by Heracles when on his quest for the apples of the Hesperides.

EM PU' SA, a spectre sent by Hecate to terrify men. She was

capable of assuming various forms, and was thought to devour human beings.

**EN CEL' A DUS**, one of the Giants.

**EN DE' IS**, daughter of Chiron, was the wife of Aeacus and the mother of Peleus and Telamon.

**EN DYM' I ON**, son of Aethlius and Calyce, was a king of Elis loved by Selene, who bore him fifty daughters. Zeus granted his wish for eternal sleep, eternal youth, and immortality. According to a later story, Endymion was a beautiful young hunter or shepherd of Mt. Latmos in Caria. There Selene, goddess of the moon, saw him asleep one night, fell in love with him because of his beauty, and slipped down to kiss him. So sweet was the experience that soon never a night passed that the goddess did not visit him in his sleep. It was said that Zeus gave him the choice between death and eternal sleep, and that Endymion chose the latter. Others explained his sleep by saying that Selene gave him eternal sleep that she might kiss him without his knowledge, or that she obtained from Zeus one wish for him and he asked for eternal sleep, eternal youth, and immortality.

**LITERATURE.** Buchanan, *Endymion*; Keats, *Endymion*; Longfellow, *Endymion*; Lowell, *Endymion*; L. Morris, "Endymion" (in *Epic of Hades*); Stephen Phillips, *Endymion*; T. B. Read, *Endymion*; Oscar Wilde, *Endymion*.

**ART.** *Sculpture*: Diana and the Sleeping Endymion (Vatican). *Relief*: Sleeping Endymion (Capitol, Rome). *Painting*: Carracci, Diana and Endymion (Farnese Palace, Rome); Girodet, Sleeping Endymion (Louvre); Guercino, Sleeping Endymion (Uffizi, Florence); Van Dyck, Diana and Endymion (Madrid Museum); Watts, Endymion.

**E NI' PEUS**, a river-god of Thessaly loved by Tyro. Poseidon assumed the form of Enipeus in order to win Tyro, and she bore him the twin sons Pelias and Neleus.

**E NY' O**, identified with Bellona by the Romans, was the goddess of battle and the destroyer of towns. She was an attendant of Ares and was associated with Deimos and Phobos.

**E' OS**, called by the Romans Aurora, the goddess of dawn, was the daughter of Hyperion and Thia, and by Astraeus the mother of the winds and the stars, particularly the morning star. From her couch in Oceanus in the far east she rose before break of day and

mounted her golden chariot drawn by white horses to herald the approach of the sun and to usher in the day. Beautiful she was, with rosy fingers and gleaming white wings, and clad in a saffron mantle.

Captivated by the beauty of Tithonus, son of Laomedon, Eos carried him off in her chariot to dwell with her in her palace in the east. She prayed Zeus to give him immortality; but she failed to ask for eternal youth, and Tithonus after a while grew so old that he was little more than a voice. The goddess still took care of him, kept him shut up in his own chamber, fed him ambrosia, and gave him fine garments. Finally he was changed into a grasshopper.

The children of this marriage were Memnon and Emathion. Memnon became king of the Aethiopians and fought at Troy in support of Priam. When he was killed by Achilles, Eos bore his body back to Aethiopia. She was plunged into such inconsolable grief that for a time she hid herself behind the clouds, and ever after in the early morning she shed tears for him, which appeared on earth as dew-drops.

Among other beautiful youths besides Tithonus who were loved and carried off by Eos were Orion and Clitus. Cephalus was wooed by her, but because of his deep devotion to his wife Procris he scorned her. Eos thereupon advised him to test his wife's fidelity by visiting her in the guise of a stranger. When Procris learned the identity of her new lover, she fled in shame, and later was unintentionally killed by Cephalus.

LITERATURE. A. Noyes, *At Dawn*; Keith Preston, *Aurora*; Alan Seeger, *Tithonus*; Tennyson, *Tithonus*.

ART. Painting: Guercino, Aurora (Ludovisi Palace, Rome); Guérin, Aurora and Cephalus; Hamon, Aurora; Guido Reni, Aurora (Rospigliosi Palace, Rome).

EP' A PHUS, son of Zeus and Io, born on the Nile after Io's long wanderings. The Curetes, who hid him by order of Hera, were killed by Zeus, and Io found him in Syria after a long search. He became king of Egypt and was founder of Memphis.

EPE' US, son of Panopeus, was the builder of the Wooden Horse that brought about the capture of Troy.

EPH I AL' TES, son of Poseidon or of Aloeus and brother of Otus. The brothers are usually called Aloades.

EP I CAS' TE, same as Jocasta.

E PIG' O NI, the Descendants, collective name of the sons of the Seven Against Thebes. Of the seven who, under the leadership of Adrastus, had attacked Thebes all except Adrastus were slain. Ten years later their sons undertook a second expedition to avenge their death. They succeeded in destroying Thebes with the loss of only one of their number, Aegialeus, the son of Adrastus. Besides Aegialeus, the Epigoni were Alcmaeon, son of Amphiaraus; Diomedes, son of Tydeus; Promachus, son of Parthenopaeus; Sthenelus, son of Capaneus; Thersander, son of Polynices; Euryalus, son of Mecisteus. Thersander became the ruler of Thebes.

EP I ME' THEUS, son of the Titan Iapetus and the Oceanid Clymene, and brother of Prometheus, Atlas, and Menoetius. As the name Prometheus indicates forethought, so the name Epimetheus indicates afterthought. To offset the gift of fire which Prometheus had brought to man from heaven, Zeus sent to Epimetheus the woman Pandora, upon whom all the gods had bestowed gifts of beauty and charm, together with a jar containing all the evils. Though warned by Prometheus to beware of the gifts of Zeus, Epimetheus, who acted first and thought afterwards, accepted Pandora and made her his wife. When she opened the jar, out flew all the ills that torture men, but Hope remained within. The child of their marriage was Pyrrha, wife of Deucalion.

E PO' PEUS, ruler of Sicyon, was the son of Poseidon and Canace and the brother of Aloeus. When Antiope, daughter of Nycteus of Thebes, was with child by Zeus, she fled from the anger of her father to Epopeus and became his wife. Epopeus was killed by Lycus, the brother of Nycteus, when he attacked Sicyon for the purpose of getting possession of Antiope in order to punish her.

ER' A TO, daughter of Zeus and Mnemosyne, was the Muse of love poetry.

ER' E BUS, son of Chaos, and by his sister Nyx the father of Aether and Hemera. Erebus represented darkness, especially the impenetrable darkness under the earth, and his name is therefore frequently used for the underworld itself.

E RECH' THEUS, originally identical with Erichthonius, was the son of Hephaestus and Gaea and was brought up secretly by Athena in her temple. He became king of Athens, where he introduced the worship of Athena. In the contest between Poseidon and Athena for the possession of Athens he decided in favor of

Athena, and the people, formerly called Cecropians, assumed the name Athenians. Erechtheus established the Panathenaic festival and built a temple to Athena, called after him Erechtheum, where he was worshipped with Athena and Poseidon. He was the inventor of the four-wheeled chariot, and for this was placed in the heavens as Auriga. He married Praxitheia, who bore him many sons and daughters. When Athens was attacked by the Eleusinians under Eumolpus, son of Poseidon, the oracle informed Erechtheus that he would win if he sacrificed one of his daughters before the battle. This he did and won the victory, but he lost his other daughters thereby, because they had promised to die with that sister who should be sacrificed. Poseidon by means of blows with his trident hid Erechtheus in the earth because he had slain Eumolpus.

**ER GI' NUS**, son of Clymenus, was king of Orchomenus. Because at the games of Poseidon a Theban had killed Clymenus with a stone, Erginus attacked and conquered Thebes and exacted a tribute of a hundred head of cattle yearly for twenty years. Heracles, coming upon the agents of Erginus while collecting the cattle, cut off their ears and noses, bound their hands behind their backs, and sent them home. When Erginus renewed the attack, Heracles, aiding the Thebans, killed him, routed his army, and exacted double the tribute from his people.

**ER ICH THO' NI US**, son of Hephaestus, was brought up by Athena without the knowledge of the gods. She concealed the child in a chest, which she entrusted to Aglauros, Herse, and Pandrosos, daughters of Cecrops, with orders not to open it. They disobeyed, and upon seeing the child in the form of a serpent, or wrapped about by serpents, became crazed and hurled themselves down from the Acropolis. Other details of the myth are identical with those of Erechtheus, with whom he is confused.

**ER IG' O NE**, daughter of Icarius. She committed suicide from grief over the death of her father and was placed in the heavens as Virgo. A later story makes her the mother of Staphylus by Dionysus.

**E RIN' Y ES**, the Furies, or goddesses of vengeance, called also Eumenides and Semnae, and by the Romans Furiae and Dirae. They were daughters of Gaea by the blood of the mutilated Uranus, or of Nyx and Scotus. They were three in number, bearing the names Alecto, Tisiphone, and Megaera, and were represented as winged maidens with snakes for hair and about their bodies, car-

rying torches, scourges, and sickles, and clad usually as huntresses. They punished without mercy violations of the natural family relationships and of hospitality, murder, perjury, and excessive arrogance. Their method was that of an eternal pursuit of the guilty, haunting him wherever he went and driving him into madness. Their power extended into the underworld, where they continued the torture begun above. Indeed, they were said to dwell in the underworld and to be attendants of Persephone. They took no account of the motives of crime, but avenged the guilt whether wantonly or unintentionally incurred. So they pursued equally Orestes for the deliberate murder of his mother, and Oedipus for the unwitting murder of his father and the marriage with his mother. They were also sometimes regarded as goddesses of fate and were associated with the Moerae. From a different viewpoint they were considered benevolent deities, since by their punishment of the evil they safeguarded the good. Hence they were called Eumenides, the kind, and Semnae, the honorable, though these name may have been euphemisms. Sacrifices offered them consisted of water mixed with honey, milk, cake, black sheep, and flowers.

**ER I O' PIS.** 1. Daughter of Apollo and Arsinoe and sister of Asclepius. 2. Daughter of Peres and wife of Oileus, by whom she was the mother of Ajax.

**ER I PHY' LE**, daughter of Talaus and Lysimache and sister of Adrastus. On the reconciliation of Adrastus with Amphiaraus, he gave Eriphyle to Amphiaraus on the understanding that any future difference between them would be left to her decision. When Adrastus organized the Seven Against Thebes and Amphiaraus opposed the move because as seer he foresaw that he himself would be killed, Eriphyle, bribed by Polynices with the necklace of Harmonia, by her decision compelled him to yield. Before his departure Amphiaraus pledged his sons to kill Eriphyle, when they should become men, in revenge for sending their father to his death. Ten years later Eriphyle was again bribed, this time by Thersander with the peplus of Harmonia, to persuade her son Alcmaeon to join the expedition of the Epigoni against Thebes. Learning this, Alcmaeon, aided by his brother Amphilochus, murdered her.

**E' RIS**, goddess of discord, called by the Romans *Discordia*, was the sister and attendant of Ares. Hesiod calls her the daughter of Nyx and the mother of all sorts of evils. She delighted in strife, lawlessness, battle, and bloodshed. She was the only one of the deities not invited to the marriage of Peleus and Thetis. Indignant at this slight, she threw among the guests the Apple of Discord

inscribed "for the fairest," and thus caused the Judgment of Paris and the Trojan War.

E'ROS, called by the Romans Cupido and Amor, the god of love. According to the earliest versions, Eros, like Gaea, was one of the first beings to arise out of Chaos, and represented the principle of harmony and union active in forming the world and its creatures. Later, Eros was conceived as the son of Aphrodite by either Ares or Hermes, and the constant companion of his mother. He remained ever a child, full of playfulness and mischief, but also merciless, irresistible, and with boundless power over both gods and men. He was armed with a bow and a quiver of arrows and with a torch, so that he might either pierce or inflame the hearts of his victims. Golden wings gave him speed of movement, and blindfolded eyes led him into impulsive, unforeseen action. He was associated with his brother Anteros, god of mutual love, Pothos, god of longing, Himeros, god of desire, Peitho, goddess of persuasion, the Muses, and the Graces. Later arose the conception of a number of Erotes, or Loves.

Countless stories are told of the activities of Eros in awakening love in divine and human hearts, sometimes of his own volition, sometimes by direction of Aphrodite. Thus, when Apollo mockingly advised him to leave his arrows to the warlike, he shot Apollo with a dart that set him in hot pursuit of Daphne, while a second dart of different sort made Daphne flee from him. Aphrodite herself while playing with him was wounded with his weapon and fell desperately in love with Adonis. When Aeneas visited the court of Dido, Venus substituted Cupid for Ascanius, and, as the queen fondled the boy on her lap, he plunged his dart into her heart and caused her to fall madly in love with Aeneas.

Once Eros was wounded with his own arrow. The princess Psyche by her beauty excited the jealousy of Aphrodite, so that the goddess ordered Eros to cause her to fall in love with some despicable creature. Eros, having wakened her from her sleep by touching her with his dart, was so moved by the sight of her eyes that he accidentally scratched himself with the point of his weapon and fell in love with her. He conveyed her away to a wonderful palace where he visited her every night, forbidding her to attempt to look upon him. Overcome by curiosity, Psyche one night lit a lamp and held it over him that she might see him while he slept. A drop of burning oil fell upon him, roused him from sleep, and he vanished. For some time he was confined because of the wound, but he still rendered aid to Psyche during the period of her pun-

ishment by Aphrodite. When he recovered from his wound, he took Psyche to Zeus and begged for her release from suffering. Zeus gave Psyche immortality and united her forever with Eros.

**LITERATURE.** Thos. Ashe, *The Lost Eros*; Beaumont and Fletcher, *Cupid's Revenge* and *A Wife for a Month*; R. Bridges, *Eros and Psyche*; E. Gosse, *Eros*; T. K. Hervey, *Cupid and Psyche*; Leigh Hunt, *Cupid Drowned*; Thos. Lodge, *Rosalind's Madrigal*; John Llyl, *Cupid and Compaspe*; Thos. Moore, *Cupid and Psyche* and *Cupid Stung*; W. Morris, "Cupid and Psyche" (in *Earthly Paradise*); Occleve, *The Letter of Cupid*; C. Patmore, *The Unknown Eros*; M. Prior, *Cupid Mistaken*; J. G. Saxe, *Death and Cupid*; E. Sitwell, *Web of Eros*; Spenser, *Chase after Love*; Swinburne, *Eros*.

**ART.** *Sculpture*: Cupid and Psyche (Capitol, Rome); Cupid Bending the Bow (Vatican); Eros (Naples); Canova, Cupid and Psyche (Louvre); Chaudet, Eros (Louvre); Thorwaldsen, Mars and Cupid (Thorwaldsen Museum, Copenhagen). *Bronze*: Running Eros, (Morgan Library, New York). *Relief*: Eros, Aphrodite, and Persephone (Boston Museum). *Painting*: Albani, Cupid Disarmed (Louvre); Bouguereau, Cupid and a Butterfly; Correggio, Education of Cupid (National Gallery, London); F. Gerard, Cupid and Psyche (Louvre); Mengs, Cupid (Dresden Gallery); Raphael, Cupid and Psyche (frescoes, Farnesina Villa, Rome); Guido Reni, Cupid; Van Dyck, Sleeping Cupid. *Drawing*: Raphael, Cupids (Venice Museum).

See also PSYCHE, APHRODITE.

**ER Y CI' NA**, a surname of Aphrodite of Mt. Eryx.

**ER Y MAN' THI AN BOAR**, killed by Heracles as one of his twelve labors.

**ER Y SICH' THON.** 1. Son of Cecrops of Athens and Aglauros. 2. A Thessalian who, scorning the goddess Demeter, felled an oak sacred to her. To punish him, Demeter visited him with insatiable hunger, so that, after he had eaten all that his wealth would buy, he sold his daughter Mestra as a slave in order to buy more. But Poseidon changed her into a fisherman, so that she might escape and return home. Again and again her father sold her, but each time Poseidon gave her a new form. Finally Erysichthon, totally unable to appease his hunger, consumed his own body.

**E' RYX**, son of Aphrodite by Poseidon or Butes. Eryx had the practice of challenging all strangers to a boxing match that he might kill them. Heracles killed him at his own game. He was buried on the mountain which bears his name.

**E TE' O CLES**, son of Oedipus and Jocasta and brother of Polynices and Antigone. After Oedipus was driven out of Thebes, the brothers undertook the governing of the city, agreeing to rule alternately year by year. But falling into disagreement, Eteocles drove Polynices out. The latter fled to Adrastus, who organized for him the expedition known as the Seven Against Thebes. In the conflict that followed, the brothers met in single combat and killed each other. Creon, the king, forbade the burial of Polynices because he had fought against his city, but his sister Antigone, defying Creon, unaided found and buried the body, and in punishment was herself entombed alive.

**EU DO' RUS**, son of Hermes and Polymele, was one of the five leaders of the Myrmidons under Achilles. While Achilles remained out of battle, Eudorus was appointed a special guard for Patroclus to keep him from venturing too far.

**EU MAE' US**, the faithful swineherd of Odysseus. When Odysseus returned disguised as a beggar, he went first to Eumaeus, as Athena had advised, and was heartily welcomed by him and told about Penelope and the suitors. Odysseus then made himself known, and Eumaeus aided him in the fight with the suitors.

**EU ME' LUS**, son of Admetus and Alcestis, was victor in the horse-races at the funeral games of Patroclus.

**EU MEN' I DES**, a name of the Erinyes, or Furies, meaning "the kindly." The name was given them either because men feared to use the real name, or because the Furies were regarded as benefactors of the good in punishing the wicked.

**EU MOL' PUS**, son of Poseidon and Chione. Chione, fearing her father Boreas, threw the infant Eumolpus into the sea, but Poseidon rescued him and took him to his sister Benthescymne to be brought up. Eumolpus married the daughter of Benthescymne, but because he wanted his wife's sister also he was driven out. He fled to Tegyrius, king of the Thracians, whose daughter married Ismarus, the son of Eumolpus. When he had succeeded to the throne of Tegyrius, he went with Ismarus to the aid of the Eleusinians against the Athenians, and both father and son were slain. Eumolpus was regarded as the founder of the Eleusinian mysteries, and the priesthood of Demeter continued thereafter in his family, called Eumolpidae.

**EU' NE US**, son of Jason and Hypsipyle. He supplied wine to the Greeks at Troy. Through Patroclus he freed by purchase Priam's

son Lycaon, who was held prisoner by Achilles. With the aid of his brother Thoas he freed his mother from slavery to Lycurgus and took her back to Lemnos.

**EU NO' MI A**, one of the Horae.

**EU' NO MUS**, a boy unintentionally killed by Heracles while serving him at the house of Deianira's father. The lad poured water intended for a foot-bath on the hero's hands. Heracles slapped him by way of reproof, but so heavy was his hand that the blow killed him. Though forgiven by the father, Heracles took upon himself the banishment imposed by law, and with Deianira went forth to Trachis.

**EU PHE' MUS**, son of Poseidon and Europa and husband of Laonome, the sister of Heracles. From Poseidon he had the gift of walking on the sea. He took part in the Calydonian Hunt and the Argonautic Expedition. At the lake of Triton, Triton gave him a clod of earth, of which Medea prophesied that it would ensure to his descendants the control of Libya, if he would throw it into the entrance of the underworld at Taenarum. The clod was lost on Thera, whence later sprang Battus, the founder of Cyrene in Libya.

**EU PHOR' I ON**, winged son of Achilles and Helen born in the Islands of the Blest. Zeus loved him, but he killed him with his thunderbolt because he fled from him.

**EU PHROS' Y NE**, one of the Charites, or Graces.

**EU RO' PA**, daughter of Phoenix or Agenor of Phoenicia. As she was gathering flowers with her companions on the seashore, Zeus, having assumed the form of a beautiful bull, lay down at her feet in so gentle a fashion that Europa playfully climbed upon his back. Instantly the bull rose, dashed down to the sea, and with his fair burden plunged into the waves. Poseidon calmed the sea for him, while Aphrodite, the Nereids, and the Tritons formed a train to follow him. He carried the beautiful maiden to Crete, where the Horae prepared her bridal chamber in the Dictaeon cave. The children of the marriage were Minos, Rhadamanthus, and Sarpedon. Zeus gave Europa as wife to Asterius, king of Crete, who brought up her sons as his own. After her death Europa was worshipped in Crete under the name Hellotis, and the festival Hellotia was established in her honor.

LITERATURE. Aubrey de Vere, *The Rape of Europa*; E. Dowden, *Europa*; Landor, *Europa and her Mother*; W. W. Story, *Europa*.

**ART.** *Sculpture*: Europa and the Bull (Vatican). *Painting*: Albani, Europa (Uffizi, Florence); Lorrain, Europa (Buckingham Palace, London); Titian, Rape of Europa (Cobham Hall, England); Veronese, Rape of Europa (Ducal Palace, Venice); Pompeian wall-painting, Europa and the Bull.

**EU' RUS**, the southeast wind.

**EU RY' A LE**, one of the Gorgons.

**EU RY' A LUS**. 1. Son of Mecisteus of Argos, took part in the Argonautic Expedition, was one of the Epigoni, and went with Diomedes to Troy. 2. Son of Odysseus and Evippe, born in Epirus after the return of Odysseus. When he was grown, his mother sent him to Ithaca, and Odysseus, not knowing who he was, killed him. 3. Son of Opheltes and follower of Aeneas. He was the devoted friend of Nisus, with whom he undertook to slip through the lines of the enemy to carry word to Aeneas of the attack by Turnus during his absence. A shining helmet that Euryalus took from the enemy attracted attention and led to the death of both.

**EU RYB' I A**, daughter of Pontus, and by the Titan Creus the mother of Astraeus, Pallas, and Perseus.

**EU RY CLE' A**, nurse of Odysseus who recognized him in spite of his beggar's disguise when he returned after an absence of twenty years.

**EU RYD' I CE**, wife of Orpheus. Soon after her marriage, the shepherd Aristaeus fell in love with her, and while fleeing from him she trod upon a serpent, was bitten, and died. The heart-broken Orpheus descended into Hades after her, where he so charmed the gods of the underworld with his singing that they granted his request to be allowed to take Eurydice back with him to the upper world. But they imposed one condition—that he should pass through Hades without once looking back. Orpheus, followed by Eurydice, had almost arrived at the exit when he was forced by his love to look back to make sure that she was coming. Instantly Eurydice vanished from his sight.

**LITERATURE**. F. W. Bourdillon, *Eurydice*; Browning, *Eurydice to Orpheus*; F. E. Coates, *Eurydice*; Gosse, *The Waking of Eurydice*; Landor, *Orpheus and Eurydice*; Lowell, *Eurydice*; L. Morris, "Orpheus, Eurydice" (in *Epic of Hades*); A. Noyes, *Orpheus and Eurydice*; J. G. Saxe, *Travesty of Orpheus and Eurydice*; Swinburne, *Eurydice*.

*ART. Relief:* Mercury, Orpheus, and Eurydice (Museum, Naples). *Painting:* Beyschlag, Orpheus and Eurydice; Leighton, Orpheus and Eurydice; Poussin, Orpheus and Eurydice (Louvre); Rubens, Orpheus and Eurydice (Madrid Museum); Watts, Orpheus and Eurydice (London).

**EU RYL' O CHUS**, a companion of Odysseus who, when the other men were changed into swine by Circe, escaped and returned to tell Odysseus.

**EU RYM' A CHUS**, son of Polybus. He was one of the prominent suitors of Penelope, mocked Odysseus in beggar's guise, was deeply shamed at his inability to bend the bow of Odysseus, and was killed by Odysseus.

**EU RYM' E DE**, wife of Glaucus and mother of Bellerophon.

**EU RYN' O ME**, daughter of Oceanus and by Zeus mother of the three Graces. In earlier times she ruled Olympus with the Titan Ophion, but she had to yield to Cronus and Rhea, and plunged into the waves of Oceanus.

**EU RYP' Y LUS.** 1. Son of Evaemon of Thessaly. He was a suitor of Helen, and at Troy one of the bravest of the Greeks, offering to fight Hector in single combat. After the war the division of spoils allotted him an image of Dionysus kept in a chest. When he opened it and saw the image he went mad. 2. Son of Telephus and Astyoche, sister of Priam. Astyoche was bribed with a golden vine to send Eurypylus to Troy near the close of the war. He was killed there by Neoptolemus.

**EU RYS' THEUS**, king of Mycenae, was the son of Sthenelus and Nicippe. Through the wiles of jealous Hera the kingdom intended for Heracles fell to Eurystheus, while Heracles was compelled to be his servant for a long time. Eurystheus imposed upon Heracles twelve difficult and dangerous labors. He also persecuted Heracles' descendants after his death, until finally in an attack on Attica he was put to flight and killed by Hyllus, son of Heracles.

**EU RYT' I ON.** 1. The giant who guarded the cattle of Geryon. He was slain by Heracles. 2. The Centaur who in a drunken state at the wedding of Pirithous tried to seize the bride and thus started the battle between the Centaurs and the Lapiths.

**EU' RY TUS.** 1. King of Oechalia, son of Melaneus and father of Iole and Iphitus. Eurytus was taught archery by Apollo and became so skilled that he challenged the god to a contest. This so angered

Apollo that he caused him to die before his time. Iphitus inherited his bow and gave it to Odysseus, who used it to slay the suitors of Penelope. Eurytus instructed Heracles in archery. A later story relates that Eurytus promised Heracles his daughter Iole if the hero defeated him in an archery contest, but that when defeated he failed to keep his promise. Heracles returned afterwards, slew him and his sons, and took Iole captive. 2. One of the Moliones.

**EU TER' PE**, the Muse of lyric poetry.

**E VAD' NE**, daughter of Iphis and wife of Capaneus. Her husband was killed at Thebes, and when his body was burning on the funeral pile Evadne threw herself into the flames and was consumed.

**E VAN' DER**, son of Hermes and the prophetic Arcadian nymph Carmenta or of Tiburtis. He led a colony from Pallantion in Arcadia to Italy and built a city on the spot which was later to be the site of Rome. The Palatine hill derives its name from his home. He taught the natives the arts of the Greeks, especially writing, music, religious practices, introducing the worship of Pan, Heracles, and others. When Aeneas arrived in Italy, Evander aided him against Turnus by sending his son Pallas to fight for him.

**E VE' NUS**, son of Ares and Demonice and father of Marpessa, was king of Aetolia. When Idas carried off Marpessa, Evenus pursued, but being unable to overtake them he threw himself into the river named after him, and thereby became immortal.

**E' VI US**, a name of Dionysus from the Bacchic cry *Evoe*.

## F

**FATES**, see **MOERAE** and **FATUM**.

**FA' TUM**, originally a divine pronouncement concerning an individual or a city, came to be personified as a deity presiding over birth, the course of life, and death. The plural *Fata* also was employed, and when the Romans began to think of the Fates as feminine the plural *Fatae* came into use. In this conception the Fates were three in number and were identified with the Moerae. Another name for them was *Parcae*.

**FAU' NA**, sister and wife of Faunus. She was called Fatua in her

prophetic capacity, and Bona Dea as goddess of women. She exercised the same powers in the lives of women as Faunus did in those of men. She was the mother of Latinus by Heracles, according to one story, by Faunus, according to another.

FAU' NUS, son of Picus and grandson of Saturn. He was one of the oldest of Roman deities, later identified with the Greek Pan. He was a patron god of agriculture, worshipped also by shepherds under the name Inuus. He was further a god of prophecy, and his most celebrated shrine was the Lupercal at the foot of the Palatine hill, where the festival known as the Lupercalia was celebrated. Because of his many manifestations there grew up the conception of more than one Faunus, and when he was identified with Pan the Fauns were identified with the Greek Satyrs.

FAUS' TU LUS, the shepherd who found Romulus and Remus in the cave of the wolf and took them to his wife Acca Larentia to be brought up. Later, he assisted in identifying them and in recovering the throne for their grandfather Numitor.

FA VO' NI US, Roman equivalent of Zephyrus.

FER EN TI' NA, a nymph, protective deity of the Latin Confederation.

FE RE' TRI US, a surname of Jupiter given him for his aid to Romulus against the enemy. Romulus built a temple for him where the spoils called *spolia opima* were dedicated.

FE RO' NI A, an ancient Italian goddess of groves worshipped chiefly in central Italy. Her most celebrated festival was held annually at the foot of Mt. Soracte to which were brought the first fruits of the harvest. In her temple at Terracina was a bench bearing the inscription "Let well deserving slaves sit, and rise free men." Freedmen offered gifts to her.

FI' DES, personification of Honor. She was worshipped as a goddess, and her temple on the Palatine was a meeting-place for the senate and a place of deposit of international documents. There developed a formal ritual in connection with sacrifices to her, the most interesting item of which was the binding of the right hand with white cloth as a symbol that honor dwelt in the right hand.

FLO' RA, Italian goddess of flowers and the fruitfulness of spring. Her festival, called the Floralia, was celebrated with merry-making, scenic productions of wanton character, and hunting games in the Circus.

FONS, Roman god of springs in whose honor was celebrated a

festival on October 13, when fountains and springs were decorated with wreaths and various offerings were made to the deity.

FORS, personification of Chance, closely connected with Fortuna and worshipped under the double name Fors Fortuna. Her festival in June was celebrated chiefly by the lower classes.

FOR TU' NA, Roman goddess of chance, lucky or unlucky. She was worshipped under many different names corresponding to the various conceptions of her as favorable or unfavorable, as ephemeral or abiding, or corresponding to the particular interests of the worshipper. Her most usual name was Fortuna Bona. In literature and art her chief attributes are the horn of plenty, since she was the source of prosperity, the rudder, since she directed the affairs of men, and the ball, a symbol either of the uncertainty of fortune or of the world guided by her rudder. Other attributes occurring are the prow of a ship and a measure. Sometimes she is represented as having wings.

FU' RIES, (FU' RI AE), Roman name of the Erinyes.

## G

GAE' A, or GE, called by the Romans Tellus or Terra Mater, Earth, offspring of Chaos, was the mother of Uranus, or Heaven, and Pontus, or Sea. To Uranus she bore six sons and six daughters called Titans, three one-eyed giants called Cyclopes, and three hundred-handed monsters called Hecatonchires; to Pontus she bore five sea divinities. She was most commonly invoked as a goddess of the lower world. In general, she is the mother of all creatures, nourishing them in life, and in death receiving them again to her lap. As a goddess of vengeance she was called upon in oaths, and as a goddess of prophecy she was looked upon as the predecessor of Themis and Apollo. Sacrifices to her consisted of bloodless offerings of grain and fruits. She is usually represented as fully clothed in a long robe, seated or reclining and fondling two infants, with fruits of the earth placed near by.

When Uranus, hating and fearing his children, banished them to Tartarus deep in the earth, Gaea called on her sons to rise up against him, but only one of them, Cronus, had the courage to carry out her instructions. Him she armed with a great sickle, and

lying in wait for Uranus he attacked and mutilated him. From the blood of Uranus that fell upon the earth sprang the Giants.

To Cronus, now become ruler, Gaea prophesied that one of his children would overthrow him just as he had overthrown Uranus. He therefore made it a practice to swallow his children as fast as they were born. Gaea aided one of them, Zeus, who had escaped this fate through trickery, to compel Cronus to disgorge the others.

When the gods warred against the Titans, Gaea assisted Zeus by persuading him to release the Cyclopes and the Hecatonchires to fight on his side. But later, because of wrongs suffered at the hands of the gods, she bore to Tartarus Typhon, a monster having a hundred dragon heads, to destroy Zeus. When Zeus successfully withstood the attack of Typhon, Gaea summoned the Giants to war against the gods.

**GAL A TE' A**, daughter of Nereus and Doris and sister of Amphitrite and Thetis. The Cyclops Polyphemus fell in love with her, and, scorned by her, gave vent to his longing in love-songs. Once coming upon her in the company of Acis, whose love she returned, the jealous Cyclops crushed his rival with a huge stone.

**LITERATURE.** J. S. Blackie, *Galatea*; Mrs. Browning, *Paraphrase on Theocritus*; R. Buchanan, *Polypheme's Passion*; Dryden, "Acis, Polyphemus, and Galatea" (from Ovid's *Metamorphoses*, XIII); John Gay, *Acis and Galatea*; B. W. Procter, *The Death of Acis*.

**ART. Painting:** Albani, Triumph of Galatea (Dresden Gallery); Carracci, Polyphemus, Acis, and Galatea (Farnese Palace, Rome); Raphael, Triumph of Galatea (Farnesina Villa, Rome).

See also **POLYPHEMUS**.

**GA' LE US**, the lizard, son of Apollo and Themisto, whom the Sicilian soothsayers called Galeotae claimed as their ancestor.

**GAL IN' THI AS**, daughter of Proetus of Thebes and friend of Alcmena. When Alcmena was about to give birth to Heracles, Ilithyia and the Moerae at the request of the jealous Hera delayed the birth by magic means nine days and nine nights. Galinthias, coming out from Alcmena's room, announced falsely to the goddesses sitting before the door that the birth had already taken place. The goddesses sprang up in fright, and, the charm being thus broken, Alcmena was enabled to end her labor. But Galinthias was punished for her deception by being changed into a weasel. Hecate, taking pity on her, made her an attendant to herself, and Heracles later built a shrine for her at Thebes.

GAL' LUS, a Phrygian who emasculated himself in the service of Cybele and after whom the mutilated priests of Cybele were called Galli.

GAN Y ME' DA, a name of Hebe.

GAN Y ME' DES, or Ganymede, son of Tros and Callirhoe and brother of Ilus and Assaracus. He is also spoken of as the son of Laomedon, or of Ilus, or of Erichthonius, or of Assaracus. He was the most beautiful of mortals, and while tending the flocks of his father was carried off by the eagle of Zeus, or by Zeus himself in the form of an eagle, to dwell among the gods and to act as their cupbearer. His father received from Zeus as compensation a pair of divine horses. Ganymede is pictured sometimes with Zeus and sometimes with the eagle.

LITERATURE. Bulwer Lytton, *Ganymede*; S. M. Fuller, *Ganymede to his Eagle*; Roden Noel, *Ganymede*; E. M. Thomas, *Homesickness of Ganymede*.

ART. Sculpture: Ganymede (Vatican); Ganymede and the Eagle (Vatican); Ganymede and the Eagle (Museum, Naples); Thorwaldsen, Ganymede (Thorwaldsen Museum, Copenhagen). Painting: Correggio, Ganymede and the Eagle (Vienna); Lesueur, Rape of Ganymede (Louvre); Rembrandt, Rape of Ganymede (Dresden Gallery).

GE, same as Gaea.

GEM' I NI, a Roman name of the Dioscuri.

GEN' E TRIX, a surname of Venus as mother of the Julian family, and of the Roman people in general.

GE' NI US, the Roman equivalent of the Greek Daemon, a guardian spirit that watches over an individual, a place, or a social group like the state. For each individual the genius comes into being at the time of his birth, continues throughout the period of his life, and after death represents the still living soul. In general, the genius is the personality of the individual, especially on his happy side, raised to the rank of a god. On birthdays the genius was honored with wine, incense, and flowers, and on occasions of merrymaking was invoked with sacrifices. In art, the personal genius is sometimes represented as a winged being, sometimes as a human form so natural that in the case of the head of a family the image is an exact portrait; the genius of a place is usually pictured as a serpent eating fruit or offerings.

GE' RY ON, or GE RY' O NES, a triple-headed, or triple-bodied, monster, son of Chrysaor and Callirhoe, and king dwelling in the island of Erythia, possibly near Spain. He was owner of the cattle which Eurystheus commanded Heracles to capture as one of his twelve labors, and, together with his shepherd, the giant Eurytion, and his two-headed dog, was slain by the hero.

GI' ANTS, see GIGANTES.

GI GAN' TES, monsters with heads of men and bodies of serpents who sprang from the blood of the mutilated Uranus that fell upon the earth (Gaea) after his encounter with Cronus. Gaea in return for wrongs suffered at the hands of the gods under the rule of Zeus inspired the Giants to make war on the gods. They attacked with stones and tree-trunks for weapons, and a terrible war ensued. In the end the gods, aided by Heracles, were victorious, and the Giants were imprisoned beneath volcanic mountains. Leaders among them were Enceladus, Alcyoneus, Porphyron, Ephialtes, Eurytus, Clytius, Polybates, Hippolytus, Agrius, Thoön.

GLAU' CE, daughter of Creon, king of Corinth. When Jason abandoned Medea to marry Glauce, called also Creusa, Medea sent Glouce a garment as a wedding gift which, when she had donned it, caused her to burn to death.

GLAU' CI A, daughter of the river-god Scamandrus. After the death of her lover Deimachus, son of Eleon, Heracles took her and her infant son to Greece to give them over to the care of Eleon. The son, Scamander, named the river at Eleon after himself.

GLAU' CUS. 1. Son of Sisyphus and Merope and father of Bellerophon, was king of Corinth. His chief passion was horse-racing; Aphrodite caused his mares to tear him to pieces because he refused to breed them. 2. Son of Hippolochus and grandson of Bellerophon, was commander of the Lycians who fought for Priam in the Trojan War. When Glaucus met Diomede in battle, the latter, recalling the ties of hospitality that bound them together, proposed that instead of fighting they exchange their arms in pledge of friendship. Glaucus agreed and for his golden arms received bronze weapons—an exchange which became proverbial of the cunning of one bargainer in contrast with the stupidity of the other. Glaucus took part in the fight over the body of Patroclus, and was killed by Telamonian Ajax. 3. Son of king Minos of Crete and Pasiphae. While chasing a mouse he fell into a pot of honey and was smothered. Minos, missing the boy, consulted the oracle of Apollo,

whence he received instructions, interpreted by the seer Polyidus, which led to the discovery of the body. Polyidus, unable to perform the king's command to restore the body to life, was shut up in the tomb with Glaucus. There a serpent revealed an herb by means of which he brought Glaucus back to life. 4. Son of Antenor and Theano who, counter to his father's views, upheld Paris in the stealing of Helen and for this reason was expelled by Antenor. He fought against Diomede, and was killed by Agamemnon. 5. The sea-god, originally a Boeotian fisherman of Anthedon, who upon eating a certain herb was changed into a god. Though he was received by the gods of the sea, he remained always one of the lesser deities. His special power was that of prophecy, usually of misfortune, and his utterances were considered entirely trustworthy by fishermen and sailors, by whom especially he was worshipped. He is represented as somewhat tempestuous in spirit, loving the dance and the fight. He passed through all the seas and visited all the coasts once every year, attended by halcyons, sea-monsters, and old men of the sea. He was an eager, though not always successful, lover. When rejected by Scylla, daughter of the sea-god Phorcys, he appealed to Circe for aid, but Circe herself falling in love with Glaucus transformed Scylla into a monster combination of dogs and serpents. With Ariadne, abandoned on Naxos by Theseus, he was equally unsuccessful. In person, Glaucus is represented as half man, half fish, with muscles, stones, and seaweed attached to his body.

**GLYPH' I US**, a favorite of Poseidon who was killed in an attack on Tiresias, then a woman. Poseidon left the punishment of Tiresias to the Moerae, who changed Tiresias from a woman to a man and took away from him his gift of prophecy.

**GOR' DI US**, first king of the Phrygians and founder of Gordium. It had been foretold to the Phrygians that a king would come to them in a wagon. The peasant plowman Gordius appearing in his wagon at the proper moment was hailed as king. His wagon, whose pole was tied to the yoke with a knot of bark, the Gordian Knot, he gratefully dedicated to Zeus, and it was prophesied that whoever should undo this knot would rule all Asia. Alexander the Great cut it with his sword.

**GOR' GONS**, (GOR' GO NES), daughters of Phorcys and Ceto, by name Stheno, Euryale, Medusa, dwelt in the far west beyond the island of Oceanus near the kingdom of the dead and the garden of the immortals. They were creatures of frightful appearance,

having wings and brazen claws, staring eyes that blazed with baneful light, huge mouths with great irregular teeth, and writhing serpents in the hair. Of the three sisters Medusa alone was mortal, and so terrible was her countenance that whoso looked upon it was instantly turned into stone. That the world might be freed of such a monster, Perseus was despatched to slay her. Coming upon her asleep in her cave and using a mirror to avoid looking upon her, he beheaded her with his sword. The severed head retained its power of transforming beings into stone, and Perseus taking it with him used it against his enemies. The Gorgon's head was the emblem on the shield or aegis of Athena, and copies of it were used by human beings as a means of protection against evil, especially against the evil eye.

Ancient art usually pictures the head only of Medusa, and either in the form of a hideous mask or of a beautiful maiden. The complete figure appears in representations of Perseus.

**GOR GOPH' O NUS.** 1. Son of Electryon and Anaxo and brother of Alcmena. 2. King of Epidaurus, who, driven out of his city, became under the guidance of the oracle the founder of Mycenae at the place where he found the sheath of a sword which had been dropped by Perseus.

**GRA' CES**, see under **CHARITES**.

**GRA DI' VUS**, a surname of Mars. Twelve Salii served as priests to Mars Gradivus.

**GRAE' AE**, called also Phorcides because daughters of Phorcys and Ceto, were the three old gray-haired women, by name Dino, Pephredo, Enyo, who had among them only one eye and one tooth which they passed from one to another as needed. They dwelt not far from the home of their sisters the Gorgons, and it was to them that Perseus first came on his way to kill Medusa. He seized from them their eye and tooth and refused to return them until they had shown him the way to the home of the Gorgons, or, according to another story, had told him how to obtain the winged shoes and the helmet of Hades necessary to the accomplishment of his mission.

**GRA' TI AE**, Roman name of the Charites, or Graces.

**GRIF' FIN**, see **GRYPS**.

**GRY NAE' US**, a surname of Apollo from the name of the city Grynia, or Grynium, in Mysia, where there was a famous temple and oracle of Apollo.

**GRYPS**, or **GRY' PHUS**, griffin, a creature partly lion and partly eagle. The griffins guarded the gold in the far north between the country of the Hyperboreans and that of the one-eyed Arimaspians, the latter of whom were ever attempting to steal it. The griffin was associated with Apollo, who each year journeyed to the land of the Hyperboreans.

**GY' AS**, companion of Aeneas who took a prominent part in the boat race at the funeral games of Anchises.

**GY' GES**, or **GY' AS**, or **GY' ES**, son of Uranus and Gaea, one of the hundred-handed Giants who warred against the Olympian gods.

## H

**HA' DES**, or **A' I DES** or **A I DO' NEUS**, the invisible, called also Pluto or Pluton, and by the Romans Dis, Orcus, Tartarus, was the son of Cronus and Rhea and the brother of Zeus, Poseidon, and Hera. When the threefold division of the world gave Zeus the rule over heaven and earth, Poseidon the rule over all waters, the underworld fell to the lot of Hades. He was therefore looked upon chiefly as the god governing the world of the dead, a pitiless enemy of all living creatures. To mortals he was an object of fear and hate, and sacrifices to him and his wife Persephone consisted of black sheep offered with face averted. As ruler of the lower world he sat on a throne with Persephone by his side in his vast and gloomy palace. Here he saw to the fulfillment of oaths and the punishment of perjury, and governed the awful kingdom of the dead. Since he thus dwelt beneath the earth, Hades was also looked upon as the giver of all riches derived from the earth, such as metals, and for this reason, as well as to avoid speaking the fearful name, men called him Pluto, giver of wealth. Attributes of Hades are the sceptre, symbol of his power as a king, the horn of plenty representing him as the giver of wealth, and the helmet which rendered its wearer invisible. The last named he sometimes allowed others to use.

Hades does not appear in many myths, since he is conceived as the unseen god of the lower world more or less restricted to his kingdom. At birth he suffered the same fate of being devoured by his father as did his brothers and sisters, and like them was re-

stored by Zeus and Gaea. In the war of the Titans against the gods, Hades supported his brothers with the aid of his helmet. When Heracles visited his kingdom to fetch the dog, Cerberus, Hades was wounded by an arrow of the hero and hastened to Olympus to seek the healing aid of Paean. At the fall of the Giants, Hades mounted to the upper world in his chariot to learn what damage had been done. Aphrodite, seizing the opportunity, ordered Cupid to shoot him with one of his darts. It chanced that the first maiden he saw after the arrow had buried itself in his heart was Persephone, daughter of Ceres, gathering lilies and violets in a nearby meadow. Instantly he fell in love with her, snatched her up in his chariot, and made off with her to his kingdom in the earth, where he made her his queen. Other loves of Hades were the nymph Mintho, changed into the plant mint, and the nymph Leuce, who at her death was transformed into a white poplar. For the place HADES, see below.

LITERATURE. Buchanan, *Ades, King of Hell*; Thos. Kyd, "Andrea's Descent to Hades" (in Spanish Tragedy); L. Morris, *Epic of Hades*; B. W. Procter, *The Rape of Proserpine*.

ART. Painting: Bernini, Pluto and Proserpine. Rembrandt, Rape of Proserpine (Berlin Museum); Rubens, Rape of Proserpine (Blenheim Palace).

HA' DES, called also Orcus, and Erebus, and sometimes confused with Tartarus. Hades was the underworld, the abode of the spirits of the dead. It was generally believed to be located beneath the surface of the earth, and entrances to it were known, for instance at Lake Avernus in Italy and at Taenarum, a promontory of the Peloponnesus. Sometimes the gloomy land of the Cimmerians on the far-distant border of Ocean was thought to be its border-land. Several rivers flowed through and about the underworld: Acheron, Styx, Phlegethon, Cocytus, and Lethe. Sometimes others are named, the Alibas, Eridanus, and Ameles; sometimes a lake, Acheron, or the Acherusian lake.

Over this realm Pluto (called also Hades, Orcus, Erebus, or Dis Pater) ruled with his queen Persephone. Under their sway besides the spirits of the dead were many terrible creatures, some of which had once existed on earth, and some had power to journey to the world of man especially to punish him. Thanatos (Death) was there, and Hypnos (Sleep), the Gorgons, Briareus, Diseases personified, and above all the Furies who could punish the living and the dead. Charon, the ferryman, carried the dead, conducted

from the earth by Hermes, across the river Acheron, or the Styx, provided their bodies had received due burial and they paid him the fare, an obol. The unburied must wait a hundred years for the voyage. Across the stream Cerberus, the monstrous three-headed dog, guarded the gate, and would admit all the dead, but let none depart.

In primitive Greek times the underworld was thought to be a place of gloom everywhere throughout its borders, the place of the dead, not for punishment and certainly not for pleasure, but merely for their habitation. Here the spirits of the dead existed, of ghostly essence though in form as they had appeared on earth, but without pleasure or pain, or knowledge of their former state, and without even the power to speak at all unless they could first drink the blood of a sacrificed animal. The ghost of Achilles declared to Odysseus that he would far prefer to be the servant of a landless man on earth than to be king of all the shades below.

In later times, when there had grown up the idea of punishment for the wicked and reward for the just, the Elysian Fields (Elysium) were located in Hades as the blessed abode of the good, while dread Tartarus became a division of Hades for the evil. Some thought that the majority of the dead, those who had lived neither very wickedly nor very righteously and had not incurred the wrath of the gods, existed in that cheerless state in which all the dead were according to the more primitive ideas. The judges of the dead, who could assign them to punishment or bliss, were Minos, Rhadamanthus, Aeacus, and perhaps Triptolemus. Here too existed the spirits of those not yet born on earth. Those spirits which were again to pass a mortal existence would drink of the Lethe, river of forgetfulness, so that they should know nothing of their former state when they came again into a human body.

Among the most interesting tales associated with Hades are those of punishment, as of Sisyphus, Tantalus, Ixion, and the Danaids, and the tales of journeys of living mortals to the place, as of Heracles, Theseus, Orpheus, Psyche, and Aeneas, and, in comedy, the journey of Dionysus to procure a good poet for the Athenians. Probably the best single account of the underworld is in Vergil's *Aeneid*. For the god HADES, see above.

HAG' NO, a nymph who, together with the nymphs Neda and Theisoa, took care of Zeus in his childhood on Mt. Lycaeus where he was born. In time of drought the priest of Zeus Lycaeus after prayer and sacrifices dipped a twig of oak into the spring

of Hagno, whereupon a mist arose and brought rain to the land.

HAE' MON, son of king Creon of Thebes, was the lover of Antigone, daughter of Oedipus. When Creon had caused Antigone to be buried alive because in defiance of his order she had buried the body of her brother, Haemon killed himself on her tomb.

HAE' MUS, son of Boreas and Orithyia, king of Thrace and by Rhodope father of Hebrus. Because Haemus and Rhodope, happy in their perfect marriage, had assumed the names of Zeus and Hera, they were changed into the mountains that bear their names.

HAL CY' O NE, see ALCYONE.

HA' LI A, personification of the Sea, a Rhodian goddess who bore to Poseidon, who had been brought up on Rhodes, six sons and one daughter. The daughter, Rhodos, gave her name to the island. The sons were driven mad by Aphrodite, and when they attacked their mother, Poseidon concealed them in the earth. They were called the eastern Daemons. Halia threw herself into the sea, and was thereafter honored as a goddess under the name of Leucothea.

HAL IR RHO' THI US, a son of Poseidon who was killed by Ares at the spring of Asclepius because he had violated Alcippe, daughter of Ares and Aglauros. Ares was tried by Poseidon on a hill at Athens thereafter called Areopagus.

HAL I THER' SES, a seer, friend of Odysseus and Telemachus, who foretold the return of Odysseus and the destruction of the suitors of Penelope.

HAM A DRY' ADS, (HAM A DRY' A DES, or DRY' A DES), wood-nymphs. Each tree is the home of such a nymph, who comes into existence with the tree itself and ceases to be when the tree dies. She is the protectress of the tree, and rejoices and suffers with it. Ambrosia is the food of the Dryads, and they play and dance with the immortals, and are wooed alike by gods and men.

HAR MO' NI A. 1. Daughter of Ares and Aphrodite and wife of Cadmus of Thebes, to whom she bore Ino, Semele, Agave, Autonoe, and Polydorus. Thebes honored her as a protective divinity of peace and order in the state. To the wedding of Cadmus and Harmonia came all the gods, and Apollo and the Muses sang. Among the gifts they brought were the peplus, a garment, and the necklace made by Hephaestus, which brought ruin to all who wore them. After enduring many ills in Thebes, Cadmus and

Harmonia left the city and betook themselves to the country of the Euchelians who made Cadmus their king. But ill fortune still pursuing them, their prayer to escape by being changed into serpents was granted them. 2. Personification of order and loving union. Harmonia is closely associated with the Muses, the Graces, the Seasons, and Aphrodite, taking part in their happy dances and songs. She is represented also as a follower of Aphrodite in company with Pothos and Peitho. She takes on many allegorical forms, and in some respects resembles the Roman Concordia.

**HAR MON' I DES**, the Trojan who built the ship in which Paris journed to Lacedaemon for Helen.

**HAR PAL' Y CE**. 1. Daughter of Harpalycus of Thrace. She was trained in manly arts by her father, and after his death became a huntress and plunderer of peasants and shepherds, until, caught in a hunting-net, they put her to death. Thereafter a mock-fight was celebrated yearly at her grave. 2. Daughter of Clymenus of Arcadia, who served to her father for food the child of their incestuous love and was killed by him.

**HAR' PIES**, (HAR PY' IAE), daughters of Thaumas and the sea nymph Electra. Individual names of Harpies are Aello, Ocypete, Celaeno, Podarge, Nicothoe, and they are described as horrible hungry creatures with bodies, wings, and claws of birds, and heads of maidens. Their dwelling-place was in the Strophades, islands of the Ionian sea.

They carried off the daughters of Pandareus. When Phineus was made blind by the gods, the Harpies were sent to add to his punishment the torture of having all food placed before him stolen or defiled. They attacked Aeneas and his followers when they came to the Strophades, and it was Celaeno who prophesied that the Trojans would be brought to such a state of hunger that they would eat their tables.

**HE' BE**, called Juventas by the Romans, goddess of youth, daughter of Zeus and Hera. She acted as attendant upon the Olympic gods, harnessing the chariot of Hera, bathing the wound of Ares, especially filling the cups of the gods with nectar before Ganymedes was made cupbearer. She became the wife of Heracles when he was made a god, and bore him two sons, Alexiares and Anicetus.

**HEC' A BE**, same as Hecuba.

**HEC' A LE**, a hospitable old woman who entertained Theseus on his way to hunt the Marathonian bull and vowed an offering to

Zeus if he returned safely. Theseus finding her dead on his return, instituted in her honor the festival Hecalesion to Zeus Hecalesius.

**HEC' A TE**, a mysterious goddess, daughter of the Titan Perses and hence called also Perseis. She is confused with many other goddesses, but especially with Selene, Artemis, and Persephone. This threefold identification led to the conception of her as possessing three bodies, or three heads. When Persephone was found after Pluto had stolen her, Hecate became her attendant and dwelt in the underworld, whence she had the power to send up phantoms, dreams, and spirits of the dead. She is thus a goddess of ghosts. She presides over all sorcery and witchcraft, and is the patroness, if not the mother, of such magicians as Circe and Medea. She haunts especially graveyards and crossroads, where sacrifices to her were sometimes placed, and her coming is announced by the howling of dogs. She moves about with the souls of the dead, appearing at the rising of the new moon or immediately before sunrise, a giantess in size, armed with sword and torch, with hair and feet of serpents, or else taking the form of some animal such as a dog, a lioness, or a mare. To be summoned she must be called seven times.

Hecate is represented in ancient art either as a single or a triple standing figure, the latter sometimes with three bodies and three heads back to back, sometimes with one body and three heads. In both types she is clothed in a long garment that reaches the ground, and the most usual accompanying attributes are the torch, the sword, the serpent, the dish, on the head sometimes a tall basket or a Phrygian cap.

**HEC A TON CHI' RES**, hundred-handed, the collective name of the Giants Aegaeon, Cottus, and Gyges.

**HEC' TOR**, oldest son of Priam and Hecuba, husband of Andromache, and father of Scamandrius or Astyanax. He was the leader of the Trojans in the Trojan War and their greatest captain and fighter, practically replacing Priam, too old to govern, in the control of the state. He is represented in the Iliad not only as a brave, impulsive, passionate warrior, but also as a devoted and tender son, husband, and father, feared by his enemies and loved by his own people—one of the most attractive personalities of Greek legend.

His killing of Patroclus was the deed that finally drew Achilles into battle and led to his own downfall. When the rest of the Trojans had fled into the city before the raging Achilles, Hector alone, despite the entreaties of his parents, remained outside the walls to meet him. But face to face with him, Hector too took

fright and fled. Three times around the walls Achilles chased him before Hector turned to confront him and fell fatally wounded by his enemy's spear. The angry Achilles tied Hector's body by the feet to his chariot and dragged it in the dust about the walls and into his camp, determined to give it to the dogs to be devoured. But he was prevailed upon finally to yield to the pleadings of old Priam, who came to him in person as a suppliant, to restore the body to the Trojans. They took it back to the city, and after many days of mourning and funeral preparations burned it on a huge pyre.

**HEC' U BA, or HEC' A BE**, wife of Priam, king of Troy, to whom she bore many children, the most famous of whom were Hector, Paris, and Cassandra.

When Hecuba was with child the second time, she dreamed that she bore a flaming torch which set fire to Troy and destroyed the city. So when Paris was born, the parents exposed him on Mt. Ida, hoping thus to save the city. At the fall of Troy it was her fate to be allotted to Odysseus, whom of all the Greeks she hated most.

The youngest of her children was Polydorus. In order that one at least of her offspring might escape the fate of Troy, she sent him secretly with much treasure to her friend Polymestor, king of Thracian Chersonese. But Polymestor in his greed killed Polydorus and took the treasure. When, after the war, Hecuba was held captive in Thrace, she sent for Polymestor. He came, and with the aid of other Trojan women Hecuba in revenge killed his children and blinded Polymestor himself. While fleeing from the angry Thracians she was transformed into a dog and threw herself into the sea. It was said of her that she suffered more woes than any other mortal, and her name became proverbial for sorrow and suffering.

**HEL' E NA**, Helen, the most beautiful of women, was the daughter of Zeus and Leda, the sister of Castor and Pollux, and the wife of Menelaus, king of Lacedaemon, by whom she was the mother of Hermione.

When still very young, she was carried off by Theseus and Pirithous, who drew lots for her possession. Theseus, winning, turned her over to the care of his mother Aethra in Aphidnae. Castor and Pollux, learning where she was concealed, invaded Attica, rescued her, and restored her to the home of Tyndareus and Leda. There she was sought in marriage by the foremost chiefs of the Greeks. After binding them by oath to support the one

she should select, she gave her decision in favor of Menelaus, married him, and lived happily with him in Sparta.

Then came Paris, son of king Priam of Troy, to whom Aphrodite had promised the most beautiful woman in the world as a reward for rendering his decision in her favor at the contest for beauty. After being entertained hospitably by Menelaus and Helen, Paris persuaded Helen to elope with him as his wife, and carried her across the sea to Troy. The Greek chiefs conspired together to avenge this wrong, and the Trojan War was the result. During the long siege at Troy her sympathies wavered between the cause of the Greeks and that of the Trojans, but her heart was more Greek than Trojan. When Paris died, she married his brother Deiphobus, whom she betrayed to the Greeks.

After Troy was taken, she and Menelaus became reconciled, and she set sail with him for Sparta. But they were driven from their course to many lands, notably Egypt, where Helen's beauty brought upon them still other dangers, until finally in the eighth year they reached home. There they lived happily for many years.

Of her life after the death of Menelaus it is related that she was banished to Rhodes by the sons of Menelaus and there was strangled to death. In Leuce, an island inhabited by the spirits of the dead, one story runs, she married Achilles and by him became the mother of Euphorion; another tells how she was taken by the gods to Elysium.

Euripides in his *Helen* follows the story to the effect that it was only a phantom that went in the guise of Helen to Troy, while the gods carried herself to Egypt, where, faithful to Menelaus, she endured many trials and sufferings until Menelaus found her again on his return voyage from Troy.

**LITERATURE.** Dryden, "Helen to Paris" (from Ovid's *Heroides*); Euripides, *Helen*; Landor, *Menelaus and Helen*; Lang, *Helen of Troy*; G. P. Lathrop, *Helen at the Loom*; R. M. Montgomery, *To Helen, Middle-Aged*; Theocritus, *Idyll XVIII*.

**ART.** *Relief:* Persuasion of Helen (Naples Museum). *Painting:* Deutsch, Abduction of Helen (National Gallery, Berlin); Gozzoli, Rape of Helen (National Gallery, London); Leighton, Helen of Troy; Guido Reni, Rape of Helen (Louvre).

See also PARIS.

**HEL' E NUS**, son of Priam and Hecuba. He was twin brother of Cassandra and like her possessed the gift of prophecy. He fought bravely for Troy, especially after Hector's death, but later, when

Paris was dead, losing the contention with Deiphobus for the possession of Helen, he abandoned Troy, was made captive by the Greeks, and aided them in compassing the downfall of his native city. In the division of captives after the fall of Troy, along with Andromache, he fell to the lot of Neoptolemus, son of Achilles. Because he had advised his master wisely, at the death of Neoptolemus he received a part of his lands, founded Buthrotus, and lived there with Andromache as his wife. When Aeneas stopped there on his way to Italy, Helenus entertained him hospitably, gave him instructions and prophecies about his future career, and sent him on laden with gifts.

**HE LI' A DAE**, collective name for the seven sons of Helios and nymph Rhodos. They were distinguished for their knowledge and wisdom, especially in astrology. Tanages, the one most honored, was killed by four of his brothers through envy, and this deed led to a general scattering of the group to various lands.

**HE LI' A DES**, daughters of Helios and the nymph Clymene. Because they were so bitter in their grief over the death of their brother Phaethon, who was hurled by a thunderbolt out of the sun-chariot into the river Eridanus, they were changed into poplars and their tears into amber.

**HEL I CA' ON**, son of the Trojan Antenor and husband of Laodice, daughter of Priam. After the fall of Troy he migrated to the east coast of Italy near Venice.

**HEL' I CE**, daughter of Lycaon, was a huntress in attendance upon Artemis. She was loved by Zeus, and the jealous Hera changed her into a constellation, the Great Bear.

**HEL' I CON**, gentle and devoted to his parents, was hurled from a rock by his brother Cithaeron, who had already murdered his father. Cithaeron fell too, and the gods changed both into mountains, Helicon, because of his gentle nature, becoming the home of the Muses, and Cithaeron, because of his brutality, the home of the Furies.

**HE' LI OS**, called by the Romans Sol, the god of the sun, frequently confused, indeed identified, with Apollo. Helios was, more exactly than Apollo, the god of the sun in the sky as it rises, moves along its path, and sets; while Apollo was the god of the sun as the principle of light and by no means restricted to the sun's daily journey across the heavens.

Helios was the son of the Titans Hyperion and Thea, and brother

of Selene (Moon), and Eos (Dawn). His wife was Perse, daughter of Oceanus, and their children were Circe, Aeetes, Pasiphae, and Perses. Every morning Helios rose from Oceanus in the east, drove his chariot yoked to four horses along his path through the sky, and at evening descended into Oceanus in the west. At both starting-point and destination he had a splendid palace where he and his horses bathed and took their rest. In the Islands of the Blest his horses fed on herbs that had the power of giving immortality to all who ate of them. In the island Thrinacia, or Sicily, he kept seven flocks of sheep and seven herds of cattle, which were tended by his daughters Phaetusa and Lampetia. The stories told of the loves of Helios are for the most part identical with those of Apollo.

The powers attributed to Helios are all more or less directly derived from the conception of him as the sun: light, life, healing. He is, moreover, the eye of the world, from whom nothing can be concealed, and hence a promoter of truth. It was he who informed Hephaestus of the infidelity of Aphrodite and told Demeter of Pluto's abduction of Persephone. With his light and warmth he is the god of growth and fruitfulness. Though he turns his face away from all untruth and wickedness, he is not, like Apollo, a god of punishment. In person, he is represented as a splendid vigorous youth full of life and power. The chief seat of his worship was the island Rhodes, where the Colossus was built and games were celebrated in his honor. The sacrifices offered him were wine, honey, horses, rams, and others; the white poplar was sacred to him.

**HEL' LE**, daughter of Athamas and Nephele and sister of Phrixus. When Phrixus was about to be sacrificed by his father, Nephele placed him and Helle on the back of the wonderful ram with fleece of gold, a gift of Hermes, that they might make their escape. As the ram passed over the water, Helle slipped off its back and was drowned in the sea which thereafter was called after her the Hellespont.

**HEL' LEN**, son of Deucalion and Pyrrha. His sons, by the mountain nymph Orseis, were Aeolus, Dorus, and Xuthus, father of Achaeus. As the three main stocks of the Greeks derived their names from the sons—Aeolians, Dorians, Achaeans,—so the Greeks collectively derived their name from Hellen—the Hellenes.

**HEL LO' TIS**, daughter of Timander, king of Corinth. When the Dorians captured Corinth, she and her sister Chryse threw them-

selves into the flames. Athena thereupon sent a pestilence upon the city and demanded in expiation of the death of Hellotis the establishment of a temple of Athena Hellotis.

HEM' E RA, daughter of Erebus and Nyx and sister of Aether, was the goddess of daylight, later identified with Eos (Dawn).

HE PHAES' TUS, called by the Romans Vulcan and Mulciber, one of the great Olympian deities, was the god of fire. He was the son of Zeus and Hera, or, according to another story, the son of Hera alone, as Athena was the daughter of Zeus alone. Aphrodite was his wife, though the earlier accounts assign to Charis or Aglaea, youngest of the Graces, that rôle. He is identified with fire itself, but is also the mighty ruler of fire, using it as a weapon in fight and as a means of purification. He employs it also to soften metals, and in this activity he is not merely the smith of the gods, but also the supreme artist in metal work. He possesses the gift of prophecy. In person he is represented as bearded, having mighty shoulders and arms, but lame. Ancient art pictures him either as a nude figure with a cloth about his loins or as clothed in a short workman's garment which leaves bare the right shoulder and arm, and wearing the round pointed cap of the laborer.

Of the cause of his lameness two stories are told. One relates that he was born lame, and that Hera, ashamed of him, threw him from Olympus. The sea goddesses Thetis and Eurynome took him to a grotto under the sea and there kept him for nine years, while he fashioned many rare things for them. In order to retaliate upon Hera, Hephaestus made and sent to her a throne so constructed that when she sat upon it she was caught and held so fast that none but Hephaestus could free her. Ares attempted to bring him back by force, but Hephaestus fought him off with firebrands. Dionysus, whom he trusted, having made him drunk, brought him to Olympus and persuaded him to release Hera. The other story runs that Zeus, angry because Hephaestus took the part of Hera against himself, seized him by the foot and hurled him from Olympus. All day he fell and in the evening landed on Lemnos where he was picked up by the Sintians.

Hephaestus on occasion acted as mediator between Zeus and Hera, once playing the rôle of cupbearer, to the great amusement of the gods. He assisted Zeus at the birth of Athena by splitting his head open with an axe that the full-panoplied goddess might come forth. By order of Zeus he fashioned Pandora of earth and water, to be a punishment to man for the theft of fire. Informed by Helios of Aphrodite's infidelity with Ares, he surprised

the lovers, entangled them in an invisible net that held them immovable, and rendered them objects of ridicule and laughter to the whole assembly of gods summoned to look upon them. In general, he was a comic figure to the rest of the gods.

In his capacity of smith and artist Hephaestus was the builder of the palaces of the gods; the maker of the weapons and instruments of heroes and gods, such as the sceptre of Zeus, the arrows of Apollo and Artemis, the sickle of Demeter, the bowl of Helios, the shield of Achilles, the necklace of Harmonia; and the constructor of such wonders as the automatic golden tripods, the maidens of gold endowed with reason and locomotion, the fire-breathing bulls of Aeetes, and the gold and silver dogs that guarded the palace of Alcinous. He worked in a fully equipped smithy, with forge, bellows, hammer, and tongs. His workshop was located either on Olympus, where he was assisted by his automatons, or in some volcanic island, where the Cyclopes were his workers. His favorite places on earth were Lemnos, Lipara, Hiera, Imbros, Sicily. It was a Greek custom to place small images of Hephaestus by the hearth.

*Art. Sculpture:* Thorwaldsen, Vulcan Forging Arrows for Cupid. *Relief:* Hephaestus Making the Shield for Achilles (Palazzo dei Conservatori, Rome). *Painting:* Tintoretto, Forge of Vulcan (Ducal Palace, Venice); Van Dyck, Venus and Vulcan (Louvre); Velasquez, Forge of Vulcan (Madrid Museum).

HE' RA, or HE' RE, identified by the Romans with Juno, the sister and wife of Zeus, was the daughter of Cronus and Rhea, and by Zeus the mother of Ares, Hebe, and Hephaestus. She was the queen of the gods, enthroned with Zeus, and honored as such by the other Olympian deities. Originally a moon goddess, she came to be looked upon as a special divinity of women, protecting them in the dangers peculiar to them and especially presiding over marriage. In the myths in which she figures her rôle is very often that of a proud, sensitive, jealous character, quick to anger and revengeful. Her disputes and quarrels with Zeus, who gave her ample cause, sometimes led to harsh measures on his part, even to blows and, on one occasion, to chaining and suspending her in the clouds with anvils tied to her feet. At one time she plotted with Poseidon and Athena to put Zeus in chains, but the plan failed. Associated with her were the pomegranate, the peacock, the cow, the sceptre, the marriage veil, and the chariot harnessed by Hebe and unharnessed by the Horae. Iris, the rainbow, was her

obedient messenger. In person, Hera is usually represented as a royal, dignified matron rather stern of countenance, the type of fully matured beauty. She usually wears a long flowing garment reaching to the feet, golden sandals, a crown or diadem on her head, sometimes a long veil suspended behind and draped over her shoulders.

Hera shared the fate of the other children of Cronus of being swallowed immediately after her birth, and, like the others, was saved by Zeus and Gaea. She was brought up by Oceanus and Tethys in the remote regions of the west, and was married to Zeus in the garden in which grew the tree of golden apples given her as a wedding gift by Gaea and thereafter guarded by the Hesperides.

Hera was one of the three goddesses who contested before Paris, son of Priam of Troy, for the prize of beauty. Because by the Judgment of Paris the golden apple was given to Aphrodite, she conceived a strong hatred for the Trojans, aided the Greeks throughout the Trojan War, and relentlessly pursued the refugees, like Aeneas, who managed to escape when the city fell. She and Aphrodite usually stood on opposing sides.

In the many stories of Zeus's infidelities, the jealous Hera, unable to punish Zeus himself, vented her wrath on the objects of his love or on their offspring. This is the part she played in the careers of Leto, Dionysus, Heracles, Io, Callisto, and many others.

The worship of Hera extended to almost all parts of the Greek world. Her most famous temples were those of Argos and Samos.

**LITERATURE.** Landor, *Hymn of Terpander to Juno*; L. Morris, "Hera" (in *Epic of Hades*).

**ART.** *Sculpture:* Hera of Samos (Louvre); Barberini Hera (Vatican); Head of Hera (Museo delle Terme, Rome); Bust of Hera (Ludovisi Palace, Rome); Farnese Bust of Hera (Naples Museum); Borghese Juno (Copenhagen). *Bronze:* Hera (Vienna). *Painting:* Giulio Romano, Juno and Hercules (Bridgewater House, London); Rubens, Juno and Hercules (Madrid Museum); Sabatelli, Juno and Venus (Pitti, Florence); Tintoretto, Juno and Hercules (Cobham Hall, England); Pompeian wall-painting, Marriage of Zeus and Hera.

**HERCLES**, called Hercules by the Romans, was the son of Zeus and Alcmena, wife of Amphitryon of Thebes. Hera, upon learning of the infidelity of Zeus, began at once her persecutions by delaying the birth of the child, and a few months after the

birth by sending two serpents to his cradle to kill him. The infant strangled the serpents with his own hands. Iphicles, son of Alcmena by Amphitryon, was born one night later than Heracles, and the two were as devoted as twin brothers.

Heracles grew up in Thebes as the son of Amphitryon, receiving most careful instruction in various arts. His teachers were the Centaur Chiron in athletic sports, Amphitryon in chariot driving, Rhadamanthus in justice and wisdom, Autolycus in wrestling, Eurytus in archery, Castor in the use of armor, and Linus in music. The last named he killed with his lyre because of an attempt of Linus to discipline him. Thereupon Amphitryon sent him into the country to tend his cattle, whence he started on his career of great adventure.

The story is told of how there appeared to him two fair women, Virtue and Vice, each offering to be his guide, and of how in spite of the bribes proposed by Vice, he chose Virtue—an incident known as the Choice of Heracles. The gods presented him with weapons, but he preferred a massive club which he had cut himself. His first great service was the killing of a huge lion that was preying upon the cattle near Mt. Cithaeron, whose pelt he made into a garment for himself and its head into a helmet. He took part with Amphitryon in a battle with Erginus, king of Orchomenus, in which he slew the king but lost his father. Creon, king of Thebes, rewarded him by giving him his daughter Megara in marriage. The children of this marriage and the two children of Iphicles he killed by throwing them into the fire in a fit of madness sent upon him by Hera. Recovering his senses, he went into exile and sought purification from Thespis, whose guest he had been during his lion hunt. Upon consultation with the Delphic oracle he was sent to Tiryns to be the servant of king Eurystheus for twelve years.

Eurystheus imposed upon him the dangerous and difficult tasks known as the Twelve Labors. They were as follows:—1. The monstrous lion of Nemea, offspring of Typhon and Echidna, he strangled with his hand, after having tried in vain his arrows and his club, and brought back the huge animal on his shoulders. Some relate that it was the skin of this lion, rather than that of Cithaeron, which he made into a garment for himself. 2. Another monstrous offspring of Typhon and Echidna, the nine-headed Hydra, protégé of Hera, from its lair by the spring of Amymone ravaged the district of Lerna. Attended by Iolaus, Heracles tried to strike off its heads, only to find that as soon as he had cut off one two grew in its place. He therefore burned away all the heads ex-

cept the central one, which was immortal, and that he buried under a rock. He poisoned his arrows by dipping them in the Hydra's blood. 3. The fleet-footed Arcadian stag, with golden horns and brazen feet, Heracles pursued to distant places before he could capture it and bring it home alive on his shoulders. 4. In like manner he captured the Erymanthian boar and brought it back alive. During this chase he came upon the Centaur Pholus with a cask of wine given him by Dionysus. Heracles opened it and its fragrance attracted other Centaurs. When Heracles drove them off, they fled to the home of Chiron; Heracles, pursuing, unintentionally struck Chiron with one of his arrows, and all his ministrations failed to save his friend's life. 5. The cleansing in one day of the Augean stables, made filthy by the herd of three thousand cattle belonging to king Augeas of Elis, Heracles accomplished by changing the channels of the rivers Alpheus and Peneus so that they would flow through the stables. He then turned the streams back into their former beds. Because Augeas refused to give the promised reward of a tenth of his herd, Heracles later returned and killed him and his sons. 6. The Stymphalian birds that lived by lake Stymphalus were man-eating creatures with brazen claws, wings, and beaks. Heracles frightened them with a rattle given him by Athena, and as they rose shot them with his arrows. 7. The Cretan bull was a gift of Poseidon to Minos intended for sacrifice, and when Minos substituted another in its place, Poseidon drove the bull mad. Heracles captured it and carried it away on his shoulders. 8. The mares of Diomedes, king of the Bistones in Thrace, were fed human flesh. Heracles captured them, but was attacked by the Bistones, who killed his friend Abderus. He finally defeated them, killed Diomedes, and served his flesh to the mares. He founded Abdera in honor of his friend. 9. Heracles was sent to fetch the girdle that Ares had given Hippolyte, queen of the Amazons, in order that Eurystheus might give it to his daughter Admete. Arrived after many adventures among the Amazons, he was at first received hospitably, but Hera roused the women against him and a battle followed. Heracles beat them back, killed Hippolyte, and made off with the girdle. On his way home he rescued Hermione in Troas from a monster sent by Poseidon. Later, because her father Laomedon refused to give him the promised reward of the horses of Zeus, he returned and made war on Troy. 10. The cattle of the three-bodied giant Geryon on the island of Erythia, near Spain, were guarded by the giant Eurytion and his two-headed dog Orthrus. Heracles, after many wanderings in search of them, came to the western limit of the Mediterranean and there set up the

two mountains Abyla and Calpe known as the pillars of Hercules. He was presented by Helios, out of admiration of the hero's boldness in shooting at the sun-god, with a golden bowl in which he sailed to his destination. Here he slew Eurytion and his dog, took the cattle, and started on his long journey home. On the way he met with many adventures, notably the attempt of the giant shepherd Cacus to steal his cattle on the banks of the Tiber. Heracles killed him with his club and recovered the cattle from the cave where Cacus had concealed them. 11. Heracles was next commanded to fetch the golden apples of the Hesperides which Gaea had given Hera as a wedding gift. After much searching to discover where they were, he was directed by Prometheus, whom he freed from his chains, to Atlas. Atlas offered to get the apples if Heracles meanwhile would support the heavens on his shoulders while he was gone. This Heracles did, and Atlas, returning after slaying the dragon Ladon and obtaining the apples, refused to relieve Heracles of the burden. But Heracles begged him at least to take his place long enough to allow him to get a pad for his shoulders, and when they had again exchanged Heracles made off with the apples. On his return he dedicated them to Athena, who later restored them to the Hesperides. 12. The most difficult of his labors was the bringing of Cerberus, the watch-dog of Hades, from the underworld. Descending in company with Hermes and Athena, and incidentally freeing Theseus and Ascalaphus detained there for punishment, he obtained Pluto's permission to take Cerberus, provided he could do so without the use of weapons. This he succeeded in doing, and after carrying it to Eurystheus in the upper world he restored it again to Hades.

When his service to Eurystheus came to an end, Heracles returned to Thebes, but was soon engaged again in further adventures. He came into conflict with the giant Antaeus, son of Poseidon and Gaea, who could not be defeated as long as he remained in contact with the earth. Heracles lifted him, and holding him thus strangled him. Once while sleeping Heracles was attacked by an army of dwarfs called the Cercopes, but he easily defeated them and carried some of them off wrapped in his lion's skin. A second journey to Hades he undertook in order to restore Alcestis to her husband Admetus.

He had given to Iolaus his wife Megara, and now sought the hand of Iole, daughter of king Eurytus of Aetolia. The latter challenged Heracles to an archery contest with himself and his sons and named Iole as the prize. Though Heracles won, Eurytus refused to give him Iole because he had murdered his own children.

One of the sons, Iphitus, although he had taken the part of Heracles, the hero killed in a fit of madness, and later he returned to kill the others and to take Iole as a captive. Because of the murder of Iphitus he was again condemned by the gods to a period of bondage, this time to three years in the service of Omphale, queen of Lydia. He fell in love with her and was content at her bidding to yield his club and lion's skin to her, while he himself, sometimes in woman's dress, performed the feminine tasks of spinning and weaving. Though most of his time was thus spent, he still took part in many daring enterprises, such as the Calydonian Hunt and the Expedition of the Argonauts. He deserted the Argo when he went in search of the lad Hylas, whom he loved devotedly, and who had been stolen away by the nymphs.

Among his other exploits were the expedition against Laomedon of Troy, participation in the battle of the gods against the giants, the attacks on Augeas and on Neleus and his sons, and his winning of Deianira by defeating his rival Achelous, the river-god. He was again sent into exile for accidentally slaying the boy Eunomus, and Deianira went with him. When they came to the river Evenus, Heracles engaged the Centaur Nessus to carry Deianira across, while he himself swam over. But Nessus, falling in love with her, tried to run away with her but was brought down by one of Heracles's arrows. As he lay dying he bade Deianira take his robe stained with the blood from his wound, telling her that by its aid she could win back the love of Heracles if ever his heart turned away from her. Somewhat later, Deianira, becoming jealous of Iole, sent the robe to Heracles by his companion Lichas. As soon as the hero put it on, the poison which had entered the blood of Nessus from his own arrow burned into his body, and when he tried to tear the garment off it brought away with it pieces of his flesh. In the madness of his agony he threw Lichas into the sea. When Deianira saw his condition she hanged herself. Heracles, after giving Iole to his oldest son Hyllus and his arrows to Philoctetes, went up Mt. Oeta, built a funeral pile, and having mounted it and laid his head upon his club ordered fire to be applied. By consent of the gods, including Hera, he was translated to heaven and joined the ranks of the gods. He became the husband of Hebe.

Heracles was the most popular of the Greek heroes, and his worship spread into every country. Sacrifices offered him consisted of bulls, boars, rams, and lambs. The traits that receive greatest emphasis in the stories related of him are his extraordinary strength, his spirit of helpfulness, his courage, his tenderness, his cheerful endurance of loneliness and hardship, and his destiny of being

throughout life a wanderer. On the comic side he appears as a heavy drinker and an insatiable devourer of food. In person he is usually represented as a powerfully muscular figure partially clothed with a lion's skin and armed with his club and arrows.

**LITERATURE.** Browning, *Balaustion's Adventure*; Chaucer, "Hercules" (in *The Monk's Tale*); Euripides, *Hercules Furens*; L. Morris, "Dejanira" (in *Epic of Hades*); W. Morris, "The Golden Apples" (in *Earthly Paradise*); S. Rogers, *The Torso of Hercules*; Sophocles, *Women of Trachis*; Theocritus, *Idylls* XXIV, XXV.

**ART.** *Sculpture*: Metopes of Athenian Treasury (Delphi); Metopes of Temple of Zeus (Olympia); Metopes of Temple of Selinus (Palermo); Torso Belvedere (Vatican); Farnese Hercules (Naples Museum); Infant Hercules Strangling the Serpent (Uffizi, Florence); Bandinelli, Hercules and Cacus (Florence); Bourdelli, Hercules (National Gallery, Rome); Canova, Heracles and Lichas (National Gallery, Rome); Giovanni da Bologna, Hercules and the Centaur. *Bronze*: Adriaen de Vries, Hercules and the Hydra (Augsburg). *Painting*: Domenichino, Hercules and Cacus (Louvre); Gleyre, Hercules at the Feet of Omphale (Louvre); Guido Reni, Hercules and Achelous (Louvre); Reynolds, Hercules Strangling the Serpent (Hermitage, Leningrad); Rubens, Hercules between Vice and Virtue (Uffizi, Florence); Pompeian wall-painting, Hercules Strangling the Serpents.

### HER A CLI' DAE, descendants of Heracles.

**HER' CU LES**, Roman name of Heracles. His worship in Italy dates from the time of his return through Italy with the cattle of Geryon, when he slew Cacus by the Tiber river, introduced fire worship, and abolished human sacrifice.

**HER CY' NA**, nymph of the spring of the same name at Lebadea in Boeotia, where the oracle of Trophonius was located. Hercyna was once playing with Persephone when a goose escaped from her and fled into a cave. Persephone pursued it, and where she removed a rock under which it was hiding a spring of water gushed forth, thereafter called Hercyna. All who came to consult the oracle had first to bathe in the stream.

**HER MAPH RO DI' TUS**, beautiful son of Hermes and Aphrodite, was loved by the nymph Salmacis in Caria. Though he scorned her, he allowed himself to be enticed to bathe in the stream over which she presided. There she embraced him and prayed the gods to unite them thus inseparably forever. The prayer was granted, and the two became one body combining the characteristics of both sexes.

HER' MES, called by the Romans Mercury, the son of Zeus and Maia, was one of the great Olympian gods. His functions are more varied than those of any other god. He is the god of wind and has its swiftness; the herald of Zeus and the other gods; the god of gymnastics; the god of cheats and thieves; the god of luck and hence of gamblers; the god of trade and commerce, of the market-place, and of travellers by sea and land; the god of speech and eloquence; the inventor of sacrifices, the alphabet, numbers, astronomy, the lyre, the flute; the promoter of the health and fruitfulness of plants and animals, and hence a god of shepherds; the bringer of sleep and dreams; the conductor of the souls of the dead to the underworld. His chief attributes are the petasus, or low-crowned wide-brimmed hat with wings, the caduceus, or wand having two wings at the top and entwined by two serpents, and the talaria, or winged sandals. Especially associated with him are the palm-tree, the tortoise, the cock, certain fish, and the number 4; sacrifices offered him were incense, honey, cakes, pigs, lambs, and goats. Festivals in his honor were called by the Greeks Hermaea and by the Romans Mercuralia. He is conceived as an energetic youth having incredible agility and speed, cunning and mischievous not only to the point of playing practical jokes but even of lying and thieving, a faithful and reliable aid and messenger of Zeus, and a benefactor of man in the various arts of human intercourse.

Hermes was born in a cave on Mt. Cyllene, and hence was often called Cyllenius. A few hours after birth he left his cradle and made his way to Pieria, whence he stole some of Apollo's cattle with their hooves bound with branches so as to leave no tracks, and drove them to Pylos. On the way home he picked up a tortoise, and having emptied the shell stretched strings across it, and thus invented and immediately played the first lyre. Apollo ran down the thief and took him before Zeus for judgment. So amused was Zeus by the infant's cunning and pleas of baby innocence that he let him off with only an order to restore the cattle. But Hermes had already slain and partaken of two of the oxen, thus establishing sacrifice, so that he had to make good the loss by presenting Apollo with his lyre. Apollo then became his good friend and gave him the magic wand which he used mainly in conducting the dead to Hades.

Numerous stories are told of his activity as messenger of the gods. He freed Ares from the chains in which the giant Ephialtes had bound him; he carried Pandora from heaven to Epimetheus; he conducted Hera, Athena, and Aphrodite to Paris to compete

for the prize of beauty; he protected the infant Dionysus from Hera's anger and took him to the nymphs to be cared for; he was Persephone's escort to and from Hades; he conveyed Psyche to heaven; he acted as guide to such heroes as Perseus, Heracles, Priam, Odysseus, Protesilaus, Aeneas; he accompanied Zeus on some of his visits to mortals, such as Alcmena and Baucis and Philemon.

When Zeus fell in love with Io, and Hera had given her, now changed into a heifer, into the care of the hundred-eyed Argus, Hermes was sent to deliver her. Disguised as a shepherd he played the syrinx so sweetly that Argus invited him to remain with him and continue his music. He then played and told stories with a monotony that closed all the eyes of Argus in sleep, quickly killed him, and set Io free.

LITERATURE. Keats, *Ode to Maia*; Lowell, *The Finding of the Lyre*; Shelley, *Homer's Hymn to Mercury*.

ART. Sculpture: Hermes Propylaeus from Pergamum; Hermes (Athens Museum); Praxiteles, Hermes and the Infant Dionysus (Olympia); Mercury Belvedere (Vatican); Mercury in Repose (Naples Museum); Cellini, Mercury, on the base of the Perseus (Florence); Pigalle, Mercury (Metropolitan Museum, New York). Bronze: Adriaen de Vries, Mercury (Augsburg); Giovanni da Bologna, Mercury (Bargello, Florence). Painting: Correggio, Education of Cupid (National Gallery, London); Raphael, Mercury, allegorical for Wednesday (Vatican), and Mercury and Psyche (Farnesina Villa, Rome); Rubens, Mercury and Argus (Madrid Museum); Tintoretto, Mercury and the Graces (Ducal Palace, Venice); Velasquez, Mercury and Argus (Madrid Museum); Veronese, Mercury and Herse (Fitzwilliam Museum, Cambridge).

HER MI' O NE, only daughter of Menelaus and Helen, had been betrothed to Orestes, son of Agamemnon, before the Trojan War, but Menelaus after his return from the war gave her to Neoptolemus, son of Achilles. After Neoptolemus was murdered at Delphi, possibly by Orestes, she married Orestes.

HE' RO, a priestess of Aphrodite at Sestos in Thrace, was loved by Leander, a youth of Abydos across the Hellespont. He prevailed upon her to let him visit her in her tower by the sea, and every night, guided by the light she set for him, he swam the Hellespont, returning to Abydos at dawn. Finally he was drowned in a stormy sea, and when next day Hero came upon his corpse washed ashore, she cast herself into the sea.

LITERATURE. Byron, *After Swimming from Sestos to Abydos*; Hood, *Hero and Leander*; Leigh Hunt, *Hero and Leander*; Keats, *On a Picture of Leander*; Marlowe, *Hero and Leander*; Moore, *Hero and Leander*; D. G. Rossetti, *Hero's Lamp*; Tennyson, *Hero to Leander*.

ART. Painting: G. von Bodenhausen, *Hero and Leander*; F. Keller, *Hero and Leander*.

HER' SE, daughter of Cecrops and Aglauros and sister of Aglauros and Pandrosos. To the three sisters Athena gave a chest containing the infant Erichthonius with orders not to open it. Herse and Aglauros out of curiosity opened the chest, and in the madness that resulted hurled themselves down from the Acropolis. Herse was beloved by Hermes and by him was the mother of Cephalus.

HER SIL' I A, one of the Sabine women captured by Romulus, mother of Hostus Hostilius and grandmother of king Tullus Hostilius. According to another version she was the wife of Romulus.

HE SI' O NE, daughter of king Laomedon of Troy. Because Laomedon had broken an agreement, Poseidon sent a sea-monster to ravage the coast, and the oracle required, as the only means of appeasing the god, that Laomedon feed his daughter to the monster. Hesione was therefore chained to a rock to be devoured. Heracles made a bargain with Laomedon to kill the monster if Laomedon would give him the horses Zeus had paid him as the price of Ganymede. Heracles thus released Hermione, and later, because Laomedon again broke his promise, returned, destroyed Troy, killed Laomedon, and gave Hesione to Telamon, by whom she became the mother of Teucer. Given the choice of selecting one of the prisoners to take with her, Hesione chose her brother Priam. Later, Priam through Antenor demanded her return, and the refusal by the Greeks is given as one of the causes of the Trojan War.

HES PER' I DES, the daughters of Atlas, or Hesperus, and Hesperis, variously given as three, four, or seven in number, who aided by the dragon Ladon guarded the golden apples presented by Gaea to Hera as a wedding gift. Individual names of the Hesperides are Aegle, Arethusa, Erythea, Hesperia, Hestia, and others. The garden of the Hesperides was located, according to the earlier tradition, on an island in the far west beyond the stream of Oceanus; according to a later version, near Mt. Atlas

in Africa. It was one of the labors of Heracles to obtain the golden apples.

HES' PE RUS, the evening star, king of the western land, and according to one version father of the Hesperides. According to another version, his daughter Hesperis bore to Atlas the seven Hesperides.

HES' TI A, identified with Vesta by the Romans, was one of the great Olympian deities, the first-born of Cronus and Rhea. At birth Cronus swallowed her, as he did his other children, but she was restored by Zeus and Gaea. Apollo and Poseidon sued for her hand, but she remained always a virgin goddess. Zeus honored her by assigning her a central place in the household and the privilege of sharing in the sacrifices of all temples, to whatever deity dedicated. Hestia was goddess of the hearth, the center of every home, and hence the chief divinity of domestic life. In the same way she was goddess also of the public hearth of the state, where a sacred fire was kept burning in her honor, from which were kindled the fires of newly established colonies. The hearth was a place of asylum and was invoked for the protection of the members of the household and for the inhabitants of the city. The most binding oaths were those sworn in the name of Hestia. In general, she is the oldest and most sacred of the deities, and stands for continuity, home life, and chastity.

HI' E RA, wife of Telephus and leader of the women of Mysia against the Greeks in the Trojan War. She was killed in battle by Nireus.

HIL A I' RA, daughter of Leucippus and Philodice, was carried off with her sister Phoebe by Castor and Polydeuces.

HIM' E ROS, god of love-desire, an attendant of Aphrodite closely associated with Eros, Pothos, the Graces, and the Muses.

HIP' PO CAMP, an animal of the sea with head, shoulders, and forelegs of a horse, and the remainder of the body that of a fish, associated with Poseidon and the Nereids.

HIP POC' O ON, son of Oebalus of Sparta and the nymph Batea. After his father's death, he banished his brothers Tyndareus and Icarus in order to make himself ruler. Heracles in his expedition against Sparta killed him and his sons, of whom he had a great number, and restored Tyndareus.

HIP PO CRE' NE, a fountain of Mt. Helicon in Boeotia sacred to the Muses. It was brought into existence by Pegasus crushing a rock with a blow of his hoof.

HIP PO DA MI' A. 1. Daughter of Oenomaus, king of Elis. She had many suitors, but only he who could defeat her father in a chariot race might win her, while the penalty for failure was death. Since the oracle had warned Oenomaus that he would die at the hands of his son-in-law, he provided himself with the fleetest of horses. But Pelops falling in love with Hippodamia, obtained winged steeds from Poseidon and entered the contest after having bribed Myrtilus, the charioteer of Oenomaus, with the promise of half the kingdom, or, as another version states, with Hippodamia herself. By removing a bolt from the chariot of Oenomaus Myrtilus caused him to lose the race to Pelops and his life in the wreck of the chariot. According to another story, it was Hippodamia herself who bribed Myrtilus to betray her father. It was her practice to ride in the suitor's chariot in order to distract his attention while driving, and she was thus pictured in certain works of art. To Pelops she bore many children, of whom the most famous were Atreus and Thyestes. 2. Daughter of Atrax and wife of Pirithous, king of the Lapiths. At her wedding, Eurytion, one of the Centaurs present as guests, offered violence to the bride; thereupon followed the famous battle between the Centaurs and the Lapiths, in which Pirithous aided by his friend Theseus came off victor.

HIP POL' Y TE, daughter of Ares and Otrere and sister of Antiope and Melanippe, was queen of the nation of warfaring women known as the Amazons. It was one of the labors of Heracles to obtain her girdle, and in the battle resulting from the attempt she was killed. According to another story, she died of grief in Megara, whither she had fled after her unsuccessful attack on Theseus in Attica for having carried off her sister Antiope. She is also named in place of Antiope as the wife of Theseus.

HIP POL' Y TUS. 1. A giant who was overcome in the Battle of the Giants by Hermes with the aid of the helmet of Hades. 2. Son of Theseus and Hippolyte, queen of the Amazons, or of her sister Antiope. Hippolytus as a skilled hunter was under the protection of Artemis, and as a chaste mocker of Aphrodite was marked by her for destruction. When Theseus late in life married the young Phaedra, she fell in love with her stepson, but was scorned by him. Thereupon she accused him to Theseus of having wronged her. The outraged father, to whom Poseidon had promised the fulfillment of three wishes, called upon the god to bring about

the destruction of Hippolytus. Poseidon sent a monster from the sea to frighten the horses of Hippolytus as he was driving along the shore, and Hippolytus fell tangled in the reins so that he was dragged along until he died. At the request of Artemis he was restored to life again by Asclepius. He was identified by the Romans with Virbius, who, under the protection of the nymph Egeria, dwelt in the grove of Aricia in Latium and was worshipped as a god.

**HIP POM' E DON**, son of Aristomachus, was one of the Seven Against Thebes. He was father of Polydorus, one of the Epigoni.

**HIP POM' E NES**, son of Megareus and Merope, grandson of Poseidon, was the successful suitor of Boeotian Atalanta. An oracle had warned Atalanta against marriage. Being, as she thought, invincible in the footrace, she required every suitor to compete with her, on the understanding that victory meant her hand in marriage but defeat meant death. Though many had thus lost their lives, Hippomenes accepted the terms. In answer to prayer he obtained from Aphrodite three golden apples, which one at a time he threw out of the course as he ran in order to tempt Atalanta with their beauty to turn aside to pick them up. This she did willingly enough, since, having fallen in love with the youth at sight, she was not reluctant to lose the race. But Hippomenes in his happiness over winning her forgot to pay proper thank offering to Aphrodite. The goddess punished him by causing him and his bride to dishonor a temple of Cybele, who changed both of them into lions and yoked them to her car.

For literature and art, see **ATALANTA**.

**HON' OS**, or **HON' OR**, Roman personification of Honor, especially that exhibited in war, to whom temples were erected and worship instituted. Honos is closely connected with Virtus.

**HO' RAE**, daughters of Zeus and Themis, three in number, Eunomia, Dike, and Eirene, were nature goddesses presiding over the weather, the seasons, and fertility. They were therefore closely associated with such deities as Aphrodite, Dionysus, Pan, Apollo, Demeter. Their functions were extended to include orderliness of every sort, not only in nature but also in human life. Thus they were invoked whenever the arrival of an appointed time was at hand, as on the occasion of a wedding, or of a birth, or of the fulfillment of a hope or a destiny. In Olympus they were the keepers of the gate through which the deities passed to and fro in their intercourse with the world of men. They are represented as beauti-

ful young maidens clothed in flowing garments, bearing flowers or fruits or heads of grain, symbolic of the various seasons.

**HY A CIN' THI DES**, Athenian maidens who were sacrificed, as commanded by an oracle, in an attempt to save the city when it was threatened by Minos.

**HY A CIN' THUS**, son of king Amyclas of Sparta, was a youth of great beauty loved by Apollo. Once while playing at quoits, Zephyrus, who also loved the boy and was jealous of Apollo, blew out of its course a quoit that Apollo had just thrown so that it struck the head of Hyacinthus and killed him. From his blood sprang the flower marked on its face with the cry of grief AI. He was buried in Amyclae, which became the seat of his cult. An elaborate celebration, known as the *Hyacinthia*, was established in his honor and was reckoned as the most important of the Laconian festivals.

**HY' A DES**, rain-stars, were daughters of Atlas and Aethra. They were seven in number and bore the names Ambrosia, Eudora, Pedile, Coronis, Polyxo, Phyto, Thyene (or Dione). Other names are also given. They were entrusted by Zeus with the care of the infant Dionysus, whom they brought up on Mt. Nysa in Asia, whence they were called the Nysaean nymphs, and were rewarded by having their youth restored and being placed in the heavens in the constellation Taurus. Their rising indicates a rainy season. According to another story, they committed suicide out of grief over the loss of their brother Hyas, who was killed by a wild animal while hunting, and were placed among the stars by the gods.

**HY' AS**, son of Atlas and Aethra, was killed while hunting by a wild animal. Of his fifty sisters seven, known as the *Hyades*, died of grief and were placed by Zeus as stars in the heavens. Later the other sisters, called *Pleiades*, were placed near them.

**HY' BRIS**. 1. A nymph, by Zeus, the mother of Pan. 2. Personification of Pride which brings upon one the punishment of the gods.

**HY' DRA**, offspring of Typhon and Echidna, was a water serpent inhabiting the Lernaean marsh. It had nine heads, of which the middle one was immortal. Heracles, assisted by Iolaus, succeeded in killing it as one of his twelve labors.

**HY GE' IA**, daughter of Asclepius, was the goddess of Health. In ancient art she is represented sometimes in groupings with Asclepius and with her sisters, who also were personifications of health

and healing, sometimes alone, usually a virgin figure in long garments feeding a snake from a saucer.

**HY LAE' US**, an Arcadian Centaur who pursued Atalanta and was slain by her. Another story relates that he was slain by Theseus in the battle between the Centaurs and the Lapiths, and still another that he was slain by Heracles.

**HY' LAS**, a beautiful youth whom Heracles loved and took with him on the Argonautic Expedition. When the Argonauts had landed in Mysia, Heracles went into the forest to cut an oar, and, becoming thirsty, sent Hylas to fetch water. The nymphs of the spring fell in love with him and drew him down into the water. When Heracles missed the boy, he went in search of him, but failing to find him, became so grief-stricken that he abandoned the expedition and made his way home on foot.

**HYL' LUS**, son of Heracles and Deianira to whom Heracles, when dying, entrusted Iole. Hyllus fled to Attica before Eurystheus, whom he later killed in a battle at Marathon. He then removed to Thebes and married Iole. On an expedition against the Peloponnesus he was killed by king Achemus of Arcadia, and was buried in Megara.

**HY ME NAE' US**, or **HY' MEN**, the god of marriage. His parentage is variously given, but he is most commonly regarded as the son of Apollo and one of the Muses. He was conceived as a beautiful youth with attributes of the marriage torch, the wreath, and the bridal veil.

**HYM' NUS**, a Phrygian shepherd who was killed with an arrow by the chaste huntress nymph Nicaea when he confessed his love for her.

**HY PER BO' RE ANS**, the inhabitants of a mythical country beyond the North Wind, whence the name. Like the Ethiopians in the south and the dwellers in the Islands of the Blest in the west, the Hyperboreans lived a life of unbroken happiness, uprightness, justice, and harmony, enjoying perpetual sunshine and spring with its profusion of herbs and flowers, loved and visited by the gods. They were especially associated with the cult of Apollo, who soon after his birth sojourned with them for a year.

**HY PE' RI ON**. 1. A Titan, son of Uranus and Gaea, husband of his sister Thaea, and father of Helios, Selene, and Eos. 2. A name of Helios.

HYP' ERM NES' TRA, daughter of Danaus and wife of Lynceus, son of Aegyptus. She was the only one of the Danaids who did not murder her husband on the wedding night.

HYP' NOS, called Somnus by the Romans, the god of sleep, was the son of Nyx (Night) and the brother of Thanatos (Death). He had power over gods and men. A winged god, he passed over land and sea with easy quiet motion, and induced sleep either by sprinkling drops of water from Lethe with a twig or by pouring juices from a horn. The story is told that he caused Endymion, whom he loved, to sleep with his eyes open so that he might enjoy their beauty.

HYP SIP' Y LE, daughter of king Thoas of Lemnos. When the women of the island killed all the men, Hypsipyle saved her father by concealing him in a chest which she threw into the sea. She then became queen. When the Argonauts stopped at Lemnos, she entertained Jason, and by him had twin sons. The Lemnian women, upon learning that Hypsipyle had spared her father's life, killed her sons and sold her as a slave to king Lycurgus of Nemea, who made her nurse of his son Opheltes. According to another version, her sons were not killed, but lived to save her life when through carelessness she caused the death of Opheltes by the bite of a snake.

## I

I AC' CHUS, god of the Eleusinian mysteries associated closely with Demeter and Persephone. He is usually identified with Dionysus. Sometimes Demeter or Persephone, instead of Semele, is named as his mother, and sometimes Dionysus instead of Zeus as his father.

I' A MUS, son of Apollo and Evadne. His mother out of shame abandoned him, but through divine agency two serpents fed him with honey. He was gifted with prophecy and was the ancestor of a family of seers called the Iamidae.

I AP' E TUS, son of Uranus and Gaea and father of Menoetius, Atlas, Prometheus, and Epimetheus. He was one of the Titans confined in Tartarus after their defeat by the gods.

I AR' BAS, son of Jupiter Ammon by a nymph, was king of the Gaetulians when Dido came to Africa. He sold her the land on

which she built Carthage. He sued for her hand. Being rejected he made war on the city.

I A' SI ON, or I A' SI US, or I' A SUS, son of Zeus and Electra. Demeter loved him, and by her he was the father of Plutus. For this Zeus killed him with his thunderbolt.

I A' SO, a goddess of healing, daughter of Asclepius and sister of Hygeia, Panacea, and Aigle.

I CA' RI US. 1. An Athenian who received Dionysus hospitably and was rewarded by the god with the art of cultivating the vine. Icarius went about with skins of wine to spread the new knowledge. But certain peasants, becoming intoxicated with what he gave them, thinking it poison, killed him and buried him under a tree. His daughter Erigone, guided by her dog Maera, after a long search found the grave and hanged herself in the tree above it. The gods placed Erigone among the stars as Virgo, Icarius as Bootes or Arcturus, and Maera as the Dogstar. Dionysus sent a plague upon the land and a madness upon the maidens which caused them to hang themselves, until expiation was accomplished by the establishment of the festival Aeora. 2. Son of Oebalus of Sparta and father of Penelope. He agreed to give Penelope to that one of her suitors who should win in a footrace. When Odysseus won, Icarius tried to withdraw from his agreement. Whereupon Odysseus left the decision to Penelope, who, by hiding her blushes under a veil, indicated that she would go with him.

IC' A RUS, son of Daedalus. He escaped from Minos of Crete with his father by means of wings made of feathers and wax invented by Daedalus. Despite his father's warning, Icarus flew so high that the sun melted the wax, and he fell into the sea, which thereafter was called after him.

LITERATURE. A. J. Burr, *Icarus*; J. G. Saxe, *Icarus*; Bayard Taylor, *Icarus*.

ART. Sculpture: Canova, Daedalus and Icarus. Painting: A. Pisano, Daedalus and Icarus (Campanile, Florence); J. M. Vien, Daedalus and Icarus (Louvre); Pompeian wall-painting, The Fall of Icarus.

IC' E LUS, son of Hypnos (Sleep), was the dream god who appeared only in the forms of beasts. He was called Icelus by the gods, but Phobetor by men.

ICH THY O CEN' TAURS, Centaurs of the sea, creatures with the upper body of a man, the legs of a horse, and the tail of a fish.

**I' DA.** 1. One of the Cretan nymphs to whom Rhea entrusted the infant Zeus to be brought up. 2. A nymph of Mt. Ida who became by Zeus the mother of the Idaean Dactyls. 3. A mountain range of Mysia in Asia Minor famous as the place from which Zeus carried off Ganymede, the scene of the Judgment of Paris, and the seat of the worship of Cybele.

**I DAE' AN DAC' TYLS**, see **DACTYLS**.

**I DAE' A MA' TER**, a name of Cybele.

**I' DAS**, son of Aphareus and Arene and brother of Lynceus. The brothers were as devoted as their cousins Castor and Polydeuces. Idas carried off Marpessa, whom Apollo also loved, in a winged chariot given him by Poseidon. Overtaken by Apollo, he was about to let fly an arrow at the god when Zeus intervened and left it to Marpessa to decide between the two. She chose Idas, because she feared that the god would desert her when she grew old.

Idas and Lynceus took part in the Calydonian Hunt and in the Argonautic Expedition, and also in a cattle raid with Castor and Polydeuces. The raid resulted in a fight that arose over the division of the booty. For Idas, to whom the matter had been assigned, divided an ox into four parts and ruled that whoever ate his own part first should have the first half of the booty, while the one who should eat his part second should have the other half. Having eaten both his own and his brother's shares first, he drove off all the cattle. Castor and Polydeuces then hid in a hollow oak to waylay the brothers, but Lynceus, who had extraordinarily keen vision enabling him to see through a tree, discovered them. There followed a fight: Idas stabbed Castor, Polydeuces killed Lynceus but was knocked down with a stone by Idas, and Zeus slew Idas with a thunderbolt. Another version gives as cause for the quarrel the stealing by the Dioscuri of Phoebe and Hilaira, daughters of Leucippus, who were betrothed to Idas and Lynceus.

**ID' MON**, son of Apollo and Asteria, was the seer of the Argonautic Expedition. He foresaw that he would die on the expedition, and was killed by a wild boar in the land of the Mariandynians.

**I DOM' E NEUS**, king of Crete, son of Cretan Deucalion, was one of the bravest warriors at Troy. In a storm he vowed to Poseidon to sacrifice the first thing he happened upon if the god would bring him home safely. Though the first thing he chanced to meet was his own son, he kept his vow. A pestilence following, the Cretans drove him out, and he crossed to Italy and settled in Calabria.

I DY' IA, daughter of Oceanus and Tethys and wife of Aeetes of Colchis, to whom she bore Medea.

I'L I A, daughter of Aeneas and Lavinia and mother of Romulus and Remus, according to one story; according to another, Ilia is the same as Rhea Silvia, daughter of Numitor, and by Mars mother of the twins. See RHEA SILVIA.

I LI' O NE, oldest daughter of Priam and Hecuba, was the wife of Polymestor, king of Thrace, to whom she bore Deipylus. Her parents entrusted to her care her youngest brother Polydorus, and she purposely confused his identity with that of her own son, so that if either died the other would succeed to the throne. When Polymestor, bribed by the Greeks to kill Polydorus, by mistake killed Deipylus instead, Ilione blinded and murdered Polymestor.

IL I THY' IA, or EIL EI THY' IA, daughter of Zeus and Hera, was the goddess of childbirth with power to make delivery easy or difficult. By command of Hera she delayed the birth of Heracles. But her charm was broken by Galinthias, who announced falsely to the goddess waiting outside the room that the child was already delivered. The chief places of her worship were Crete and Delos. Her name was used also as a surname for Hera and for Artemis. In ancient art she was represented as completely veiled, stretching forth one hand to help and holding a torch in the other.

I' LUS. 1. Son of Tros and Callirhoe and brother of Assaracus, Ganymede, and Cleopatra. By his wife Eurydice he was the father of Laomedon. Ilus was winner in an athletic contest held by the king of Phrygia and received as prize fifty youths, fifty maidens, and a spotted cow. Instructed by an oracle to found a town wherever the cow should first lie down, on Mt. Ate he built Ilium, named after himself, called also Troy after his father. 2. A name of Ascanius.

IN' A CHUS, a river-god and first king of Argos. He was son of Oceanus and Tethys and father of Phoroneus and Io. When Hera and Poseidon contested for the possession of Argos, Inachus acted as judge with Cepheus and Asterion and gave the award to Hera. In punishment for this Poseidon dried up his river in the summer.

IN DIG' I TES, Roman collective name for local heroes who were raised to the rank of gods after death, such as Aeneas, Romulus, and others.

IN' FE RI, Roman collective name for the inhabitants of the underworld, used particularly of the gods of the underworld just as Superi referred to the gods of the upper world.

I' NO, daughter of Cadmus and Harmonia of Thebes and sister of Semele. She incurred the hatred of jealous Hera because Dionysus, son of Zeus and Semele, was entrusted to her to be brought up. Ino became the wife of Athamas, after Nephele had left him because he preferred a mortal to herself, and had two children by him, Learchus and Melicertes. She plotted the destruction of Nephele's son Phrixus, but Nephele saved him with his sister Helle by placing them on the ram with fleece of gold that flew away with them over the sea. Later, when Athamas was driven mad by Hera, he killed Learchus and so persecuted Ino that she threw herself into the sea with her son Melicertes. Mother and child were both changed into marine deities, Ino under the name Leucothea and Melicertes under the name Palaemon. The Romans identified Leucothea with Matuta.

IN' U US, a name of Faunus as the god of the fruitfulness of cattle.

I' O, daughter of Inachus. She was loved by Zeus, who changed her into a heifer to protect her from the anger of Hera. Hera thereupon demanded her as a gift from Zeus, and placed her under the watchful care of the hundred-eyed Argus. Zeus, taking pity on her suffering, sent Hermes to free her. This Hermes accomplished by first putting all the hundred eyes of Argus to sleep with storytelling, and then killed him. But Hera sent a gadfly to sting Io and drive her in long wanderings through Europe and Asia, until finally she found a resting-place by the river Nile. There she was changed back into her own form, and she bore to Zeus the child Epaphus. Io was identified with Isis.

I OB' A TES, king of Lycia, was the father of Antea, the wife of Proetus of Tiryns. When Antea made false accusations against Bellerophon to her husband, Proetus sent him to Iobates with sealed instructions to destroy him. Iobates entertained Bellerophon hospitably a few days before he read the letter. Then he assigned him the dangerous task of freeing the land from the monster Chimaera, and afterwards sent him against the Solymi and the Amazons. But Bellerophon's success in all these undertakings at last convinced Iobates that he was of divine origin and innocent of the charge. He therefore received him kindly, gave him his daughter in marriage, and shared his throne with him.

I O LA' US, son of Iphicles, the half-brother of Heracles, and Automedusa, was the faithful friend and charioteer of Heracles. He aided him in his fight with the Hydra, his fight against Cynus, his expedition against Geryon, his attack on Troy, and on other occasions. When Heracles put away his wife Megara, he gave her to Iolaus. After the hero's death, Iolaus defended the children of Heracles against Eurystheus, whom he killed. Another story relates that Iolaus rose from the dead to kill Eurystheus, and then returned to the underworld. Iolaus led a colony consisting of descendants of Heracles to Sardinia, where he died.

I' O LE, daughter of king Eurytus of Oechalia. Her father promised Iole to Heracles if the hero should defeat him in an archery contest, but, when defeated, failed to keep his word. Heracles therefore returned later, slew him and his sons, and took Iole captive. Indirectly Iole caused the death of Heracles, since it was through jealousy of her that Deianira sent Heracles the poisoned garment which killed him. After his death, she married Hyllus, son of Heracles.

I' ON, son of Xuthus and Creusa the daughter of Erechtheus of Attica. According to the Attic story, Ion was the son of Creusa by Apollo. His mother put him in a basket and left him in the grotto where he was born. Upon Apollo's request, Hermes carried the infant to Delphi, where he was brought up by the priestess to be a servant of the temple. Meantime Creusa had married Xuthus, and, the marriage remaining childless, they went to Delphi to consult the oracle. There Xuthus was commanded to adopt as his son the first one he should meet on leaving the temple. This proved to be Ion, but Creusa suspecting him to be a son of Xuthus by another woman planned to poison him. Ion discovered her plan and would have killed her, had she not taken refuge at the altar of the god. The Pythian priestess identified Ion by means of the basket in which he had been exposed, and reconciliation followed. Ion married Helice, daughter of Selinus, king of the Aegialeans, whom he succeeded. Later, he went to the aid of the Athenians against the Eleusinians, was victorious, and became king of Athens.

IPH' I CLES, son of Amphitryon and Alcmena. He was born the night after his half-brother Heracles was born, and was his companion in many of his adventures, especially in the performance of his labors, and the expeditions against Erginus, Augeas, and Laomedon. He married first Automedusa, daughter of Alcathous, by whom he had a son Iolaus, and then the younger daughter of Creon, sister of Megara, wife of Heracles. When Heracles in a fit

of madness killed his own children, he killed also the children of Iphicles, while Iolaus and Megara were saved by Iphicles, who himself was saved by Athena. He was killed either in the fight against the sons of Hippocoon or died from a wound inflicted by the Molionidae.

IPH' I CLUS, son of Phylacus of Thessaly and Clymene and husband of Astyoche, who bore him Protesilaus and Podarces. He was so swift of foot that he could speed over a field without bending the grain and could run over the sea. He had some fine cattle which Melampus offered to obtain for Bias. Melampus, caught stealing them, was imprisoned, but gained his freedom by curing Iphiclus of his childlessness. He explained that his sterility was due to a fright Iphiclus had experienced at seeing a bloody knife, that the knife had remained ever since buried in a tree, and that a mixture of wine and rust scraped from the knife would effect a cure.

IPH I GE NI' A, daughter of Agamemnon and Clytaemnestra. At Aulis, where the Greek ships assembled for the expedition against Troy, Artemis held the fleet by a calm in punishment of Agamemnon, leader of the expedition, for the killing of a stag sacred to her. Upon the declaration of Calchas that Iphigenia must be sacrificed to appease the goddess, Agamemnon yielded to the insistence of his followers and sent for her, with the message that she was summoned to marry Achilles. After Iphigenia had been made ready for the sacrifice, Artemis, taking pity on her, substituted a hind in her place and took her away in a cloud to Tauris, where she became priestess of the goddess. Here it was one of her duties to take part in the sacrifice to Artemis of strangers who were shipwrecked on the coast. When Orestes came thither to fetch the image of Artemis, as he had been commanded to do, Iphigenia was about to sacrifice him when she recognised him as her brother. Thereupon brother and sister, together with Pylades, plotted the escape of all three, and Iphigenia was carried back to Greece. Both Attica and Megara claimed her grave. According to other versions, she was made immortal, or lived after death with Achilles on the island of Leuce. There is a story also that during her mortal life she lived for some time with Achilles and by him became the mother of Neoptolemus. Further, she was said to be the daughter of Theseus and Helen, who had given the child to Clytaemnestra to be brought up.

LITERATURE. E. Arnold, *Iphigenia*; Euripides, *Iphigenia in Aulis* and *Iphigenia among the Taurians*; R. Garnett, *Iphigenia in Delphi*;

Landor, *Iphigenia and Agamemnon* and *Shades of Iphigenia and Agamemnon*; W. B. Scott, *Iphigenia at Aulis*; Tennyson, "Iphigenia" (in *Dream of Fair Women*).

ART. Painting: Beyschlag, Iphigenia; E. Hübner, Iphigenia; W. von Kaulbach, Iphigenia; Teschendorff, Iphigenia; Pompeian wall-painting, The Sacrifice of Iphigenia (Museum, Naples).

**IPH I ME DI' A**, daughter of Triops and wife of Aloeus. She was the mother of the Aloadae, Otus and Ephialtes, either by Poseidon or by Aloeus. She and her daughter were taken by pirates to Naxos. Thither came her sons seeking them and made themselves masters of the island.

**I' PHIS.** 1. A lowly youth of Cyprus who loved Anaxarete, daughter of a family much above him. When she scorned his suit he hanged himself on her door. Anaxarete looked on with contempt while his body was being carried by her window, and in punishment was turned into stone by Aphrodite. 2. A Cretan girl brought up by her mother as a boy because the father had ordered the child to be killed if it proved to be a girl. When Iphis became betrothed to Ianthe, Isis changed her into a young man.

**IPH' I TUS**, son of Eurytus of Oechalia and brother of Iole. He inherited the famous bow of Eurytus and gave it to Odysseus, who slew the suitors with it. He was killed by Heracles when the hero attacked Eurytus for having refused him Iole, or, according to another version, when Iphitus seeking certain lost horses came to Heracles as the thief.

**I RE' NE**, same as Eirene.

**I' RIS**, daughter of Thaumas and Electra and sister of the Harpies. She was the personification of the rainbow, uniting gods and men, and the messenger of the gods, especially of Zeus and Hera, later of Hera only. The rainbow became the path by which Iris traveled. At first she was a virgin goddess, but later appears as the wife of Zephyrus and the mother of Eros. She was winged and carried the herald's staff.

**I' SIS**, an Egyptian goddess identified with Selene, Demeter, and Io. Her worship became very popular among the Romans under the Empire.

**ISLANDS OF THE BLEST**, see Elysium.

**IS ME' NE**, daughter of Oedipus and Jocasta and sister of Antigone.

**ITH' A CA**, an island off the coast of Epirus, the home of Odysseus.

**IT' Y LUS**, same as Itys.

**I' TYS**, or **IT' Y LUS**, according to the earlier story was the son of Zethus and Aedon. Aedon, envious of her sister-in-law Niobe because she had so many more children than herself, planned to kill Niobe's oldest son Amaleus while he was sleeping with Itys. By mistake she killed Itys instead. She was pursued by Zethus, but was changed into a nightingale forever mourning her son. According to the later story, Itys was the son of Tereus and Procne. After his marriage Tereus fell in love with Procne's sister Philomela, and while bringing her to visit Procne violated her. He cut out her tongue that she might not tell, but she made the truth known to Procne by weaving the story into a piece of cloth. The sisters then took their revenge on Tereus by serving to him as food the flesh of Itys. When they fled, Tereus pursued, but all were changed into birds, Tereus into a hawk, Procne into a nightingale, and Philomela into a swallow. Still another version makes Itys the son of Polytelchnus and Aedon. The story is then almost identical with that of Tereus and Procne.

**I U' LUS**, a name of Ascanius from which the Julian family of Rome derived its name.

**IX I' ON**, king of the Lapiths, was the son of Phlegyas and the father of Pirithous by Dia. That he might escape the payment of bridal gifts which he had promised, he murdered his father-in-law by throwing him into a burning pit. Of this crime only Zeus could purify him. He was taken up to heaven, granted immortality, and received at the table of the gods. There he dared to sue for the love of Hera. Zeus fashioned a phantom of cloud resembling Hera, and by this Ixion became the father of the Centaurs. He was punished in the underworld by being bound hand and foot to a winged fiery wheel forever turning.

## J

**JA' NUS**, an ancient Italian god of entrances, doors, and gates, both of private houses and of public places, buildings, or even streets. He was also the god of all beginnings, particularly of time units, such as day, month, or year. Under the name Matutinus

Pater he was the first god invoked each morning, and the first month of the year was named after him. On the first day of the year was celebrated his chief festival, when people exchanged sweets that the year might bring only what was pleasant. The beginning of life was referred to him under the name Consivius, and he was looked upon as the first of the gods in time. Springs and streams owed their origin to him, so that he was called the husband of Juturna and the father of Fontus. Janus was, besides, the beginner, in the sense of inventor, of all useful things, such as agriculture, state organization, worship, art, speech, building, coinage, and others. As god of coming and going, closely akin to entering and leaving, he also functioned as a god of traffic on land and sea, whence he was said to be husband of the sea-goddess Venilia. Some of the Roman coins bore on one side the head of Janus and on the other a ship. He was connected also with war and peace, and in this relation was called Janus Quirinus, presiding over the temple with double doors near the Forum. While Rome was at war the doors of this temple remained open, but when there was peace throughout the state its doors were closed. Janus was usually represented as having two bearded heads placed back to back so that he might look in two directions at the same time. His attributes were the key and the staff, and the usual sacrifice consisted of cakes.

#### JA' SI US, same as Iasion.

JA' SON, son of Aeson, king of Iolcus in Thessaly. His father was driven out by his half-brother Pelias, and Jason was put in the care of the Centaur Chiron. When he was grown, he set out for Iolcus to demand the restoration of his father's kingdom. On the way he assisted an old woman, who later revealed herself as Hera, in crossing a swollen stream, but in his struggle with the current he lost one of his sandals. Arrived in Iolcus, he appeared before Pelias and presented his claim. Pelias, noticing that the young man had no shoe on his left foot and recalling the warning of the oracle against a man with but one shoe, agreed to yield it to him if he would first bring him the Golden Fleece from the kingdom of Aeetes in Colchis. Jason, a lover of adventure, accepted the condition and organized the famous Argonautic Expedition, in which many of the most renowned heroes of Greece participated under his leadership. Under the protection of Hera, and aided by Athena, they sailed in the Argo into many adventures and dangers. At Lemnos, where the women had killed all the men, the Argonauts

were received as husbands, and to Jason their queen bore two sons, Euneus and Thoas. Arrived in the land of Aeetes, Jason demanded the Golden Fleece. He was told that he might have it provided he would accomplish certain seemingly impossible tasks. These were: yoking two brazen-footed fire-breathing bulls, plowing the field of Ares and sowing it with dragon's teeth, overcoming the fully armed men that sprang from the sowing, and conquering the sleepless dragon that guarded the tree on which Phrixus had suspended the fleece. Jason succeeded in meeting the conditions through the aid of Medea, daughter of Aeetes, who had fallen in love with him. She provided him with an ointment that protected him against the fire of the bulls; she advised him to throw a stone into the midst of the armed men to cause them to turn upon and kill one another; and she gave him magic herbs with which to put the dragon to sleep. Taking with him the Golden Fleece, Medea, and her brother Absyrtus, Jason slipped away with his followers in the night. Aeetes pursued them, but he was delayed by stopping to gather up the pieces of the body of Absyrtus which Jason and Medea had dropped overboard for the purpose. The homeward journey carried them into the western Mediterranean and was filled with as many dangers and hardships as the outward voyage had been. In the land of the Phaeacians Jason married Medea so that he would not have to give her up to Aeetes, since Alcinous, king of the Phaeacians, had decided that if she were still a maid he would restore her to her father. When they finally reached Iolcus, Jason, learning that Pelias had killed Aeson, persuaded Medea to avenge the murder. Under pretext of restoring his youth to Pelias, she had his daughters cut him to pieces and boil him in a cauldron. For this Jason and Medea were driven out of Iolcus and went to Corinth. After living there happily for ten years, Jason abandoned Medea in order to marry Glauce, or Creusa, daughter of king Creon. But Medea defeated his purpose by sending a poisoned garment to Glucose as a wedding gift, which destroyed her when she put it on. Medea also killed her own children and fled to Athens. One day, while Jason was lying under the stern of the Argo, which he had set up on the Isthmus as a memorial, a part of the ship fell upon him and killed him. Another story relates that he killed himself.

For literature, see MEDEA.

JO CAS' TA or I O CAS' TE, or EP I CAS' TE, daughter of Menoeclus of Thebes, was the wife of Laius and the mother and wife of Oedipus. Oedipus, having freed Thebes of the monster

Sphinx, was rewarded with the throne and the hand of the widowed queen Jocasta. He married her not knowing that she was his mother, and she bore him four children, Antigone, Ismene, Eteocles and Polynices. When it was learned that Oedipus was her own son, she hanged herself.

**JOVE**, same as Jupiter.

**JU' NO**, identified by the Romans with the Greek goddess Hera, was described as the daughter of Saturn and the wife and sister of Jupiter. Originally a goddess of light, she came to be regarded as a goddess of beginnings, a goddess of birth, and then quite generally the special goddess of women. Her chief festival, Matronalia, was celebrated by both matrons and maids, and she herself bore the titles Matrona and Virginalis. Just as Genii watched over the lives of men, so Junones watched over the lives of women. The Romans worshipped her under quite a number of surnames indicative of her particular functions. As Juno Lucina, she was the bringer of light, the goddess of the beginnings of all months, like Janus, and the goddess of birth. As Pronuba, Juga, and Jugalis, she was the goddess of marriage. As Juno Sospita, she was a protective deity and was represented as armed. As Juno Moneta, she was a goddess of helpful counsel. The fact that there was a mint in the temple of Juno Moneta gave rise to the word money. As Juno Regina, she was the wife of Jupiter Rex. There were many other titles of minor import, but each one represented a special power exercised in Roman life. The most usual sacrifices offered her were white cows, swine, sheep, and flowers. Her attributes, varying with the titles under which she was represented, were the goose, the peacock, the serpent, the goat, the veil, the sceptre, the dish, the shield, the lance, the chariot, the pomegranate. The myths of Juno are the same as those related of Hera.

**JU' NO IN' FE RA** and **JU' NO STYG' IA** were names used by Romans for Proserpina.

**JU NO' NES**, the plural of Juno, were the guardian deities of women as Genii were the guardian deities of men. See GENIUS.

**JU' PI TER**, identified by the Romans with Greek Zeus, was the son of Saturn and Ops and the husband and brother of Juno. He was the chief god of the Romans, king of gods and men. Originally a god of light, of the sky, he was worshipped as the controller of weather, sending lightning, thunder, and rain. As such the epithets Lucetius, Fulgorator, Fulminator, Tonans, Tonitrualis, Elicius, and Pluvius were attached to his name. He was more than any other god

the protector and promoter of the state, watching over its welfare, defending it and giving its armies victory, receiving the vows and gratitude of magistrates and generals. In this capacity he bore the general title Optimus Maximus, best and greatest, and many special titles such as Imperator, Invictus, Stator, Opitulus, Feretrius, Praedator, Triumphator. As Capitolinus, a name derived from his chief temple on the Capitoline hill, he was regarded as the head of the state and presided over the most magnificent games celebrated in his honor. He was further the god of destiny, knowing and controlling the future, and, as Prodigialis, revealing by auspices his favor or opposition in proposed undertakings. In this sense he was god of beginnings, like Juno and Janus. He was the upholder of right, justice, virtue, the laws of nations, the laws of hospitality, and was the most important god of oaths. The chief festivals in his honor were the Ludi Romani, the Ludi Magni, the Ludi Plebeii, and the Feriae Latinae. The color white was especially associated with him and animals sacrificed to him were white, as were the costumes of those officiating. The myths of Jupiter are the same as those related of Zeus.

**JUS TI' TI A**, Roman personification of Justice, corresponding to the Greek Dike.

**JU TUR' NA**, an ancient Roman goddess of springs. She was said to be the daughter of Daunus and the sister of Turnus, whom she aided in his fight against Aeneas. She was loved by Jupiter, who gave her immortality and dominion over all fountains and waters. She was also said to be the wife of Janus and by him the mother of Fontus. She was invoked, with Vulcan, as a deity giving protection against fires.

**JU VEN' TAS**, or **JU VEN' TUS**, Roman goddess of youth.

## L

**LAB' DA CUS**, son of king Polydorus of Thebes and Nycteis. He was brought up by his maternal grandfather Nycteus and Lycus, the brother of Nycteus. When he was grown, Lycus surrendered the throne to him and on his death made him guardian of his son Laius, the father of Oedipus. The patronymic Labdacidae is used of Oedipus and his children.

LAB' Y RINTH, a building containing many confusing passages and difficult of exit, built for king Minos of Crete by Daedalus to house the Minotaur. Daedalus was himself imprisoned there, but made his escape on wings of his own invention. Theseus, who entered the Labyrinth to slay the Minotaur, was guided to the exit by means of a string given him by Ariadne, which he had unwound as he went in.

LACH' E SIS, one of the three Moerae, or Fates. She determined the length of the thread of life.

LA' DON, son of Phorcys and Ceto, was the dragon that guarded the apples of the Hesperides. He was slain by Heracles and placed among the stars by Hera.

LAE' LAPS, the dog so swift that it could never fail to overtake its quarry. It was given by Artemis to Procris, and by her to her husband Cephalus.

LA ER' TES, king of Ithaca, son of Arcisius and Chalcomedusa. He was the father of Odysseus by his wife Anticlea. He took part in the Argonautic Expedition and the Calydonian Hunt. During the long absence of his son he lived a poor and lonely life in the country, waited upon by the wife of Dolius, whose family comprised his only companions. He was still living when Odysseus returned. Athena rejuvenated him by means of a bath, and he took part in the fight against the relatives of the suitors slain by Odysseus. The cloth that Penelope wove by day and raveled by night was to be a shroud for Laertes.

LAES TRY GO' NI ANS, (LAES TRYG' O NES), descendants of Poseidon, a giant race of cannibals whose country Odysseus visited. When his ships moved into the harbor the Laestrygonians attacked and destroyed them with huge stones, but Odysseus escaped because his was the only ship that had remained outside. Their country was variously located in Sicily, on the west coast of Italy, and in the far north where there is so little difference between day and night that the shepherd going out in the morning meets the shepherd returning in the evening.

LA' I US, king of Thebes, son of Labdacus and husband of Jocasta, by whom he was the father of Oedipus. Laius was put under the guardianship of Lycus, and when Lycus was driven out by Amphion and Zethus he fled with him to Pelops. But later he returned to Thebes as king. Since an oracle had foretold that he would be killed by his own son, when Oedipus was born he ordered a slave

to expose him with feet pierced on Cithaeron. But Oedipus was saved by a shepherd and grew up as the son of king Polybus of Corinth. Returning to Thebes he met Laius on the road, and, not knowing he was his true father, killed him in a fight that arose over which one should yield the road to the other. The Sphinx, of which Oedipus rid the country, was said to have been sent as a curse to Thebes in punishment of Laius for wrongs he had committed when he was with Pelops.

**LA' MI A**, a ghostlike monster who stole children. She was said to be the daughter of Belus and Libya and loved by Zeus. The jealous Hera destroyed her children, and she went away to live in a rocky grotto, where she developed into the monster who because of want and out of envy of happy mothers stole and killed children. Hera made her sleepless also, but Zeus gave her the power to take out and replace her eyes at will. The name in the plural was used also of beautiful maidens who lured youths to their destruction.

**LAM PE' TI A**, one of the daughters of Helios by the nymph Neaera, who with her sister Phaethusa tended the cattle of Helios on the island Trinacria. It was Lampetia who told Helios of the slaughter of a part of his herd by the followers of Odysseus, with the result that Helios prevailed upon Zeus to punish the men by drowning them.

**LA OC' O ON**; a Trojan priest of Apollo who warned his people against taking into the city the Wooden Horse which the Greeks in trickery had left behind when they pretended to sail away. He threw a lance into the side of the horse, and thus offended Athena. Apollo too, angry with him for having married contrary to the god's desire, became further incensed with him for taking the place of the official priest of Poseidon in offering sacrifice to that god. Whether sent by Athena or by Apollo, two enormous serpents crawled up out of the sea, made speedily for the two sons of Laocoon, and, when he came to their rescue, wrapped themselves about the three of them and strangled them to death. This the Trojans interpreted as a punishment sent Laocoon for opposing the admission of the horse into the city and accordingly reached the decision to take it inside the walls. So came about the fall of Troy.

**LITERATURE.** L. Morris, "Laocoon" (in *Epic of Hades*); Vergil, *Aeneid*, Book II.

**ART. Sculpture:** Laocoon (Vatican).

LA OD A MI' A, daughter of Acastus and wife of Protesilaus. Immediately after marrying her Protesilaus had to leave for Troy. He was the first to leap ashore and, as had been prophesied, was slain at once. The grief-stricken Laodamia prayed the gods to allow him to return to her for at least three hours. The prayer was granted, and when he had to leave her the second time she killed herself. Another story runs that on his second departure she made a waxen image of him and lavished upon it the love she had given him. When her father burned the image to cure her of her unnatural passion, she threw herself into the fire.

LA OM' E DON, king of Troy, was the son of Ilus and Eurydice and the father of Priam, Tithonus, Hesione, and others. Zeus punished Apollo and Poseidon for attempting to dethrone him by forcing them to serve Laomedon for wages. They built the walls of Troy for him, but Laomedon refused to pay the price agreed upon. Therefore Apollo sent a plague and Poseidon a sea-monster to destroy his people. As the only means of appeasing Poseidon, Laomedon chained his daughter Hesione to a rock as food for the monster. But Heracles rescued her upon the promise of Laomedon to give him the horses which Zeus had given Tros in payment for Ganymede. Again Laomedon failed to keep his word, and Heracles returned later, destroyed Troy, killed Laomedon and all his sons except Priam, and took Hesione captive.

LAP' ITHS, (LAP' I THAE), a mythical people of Thessaly. The Centaurs, who claimed a share of their kingdom, waged war against them but were defeated. During the peace that followed, Pirithous, king of the Lapiths, invited the Centaurs to his wedding with Hippodamia. The Centaurs under the influence of wine attempted to carry off the bride and other women, and there arose a terrible fight in which the Lapiths were again victorious.

LA REN' TI A, see ACCA LARENTIA.

LA' RES, Roman name for the good spirits of the dead who watched over households. Every house had its Lar Familiaris, whose shrine was by the hearth and to whom offerings were made on all holidays and on the occasion of all ceremonies, such as meals, a marriage, the assumption of the *toga virilis*, the departure or return of a member of the family, and others. The welfare and prosperity of the household were in the keeping of the Lar Familiaris, and all activities and secrets were entrusted to him. He was closely associated with Vesta and with the Penates. Indeed the terms Lares and Penates were used interchangeably to include both. At cross-

roads there were two Lares Compitales, one for each road, in whose honor was held the festival Compitalia. There were, further, Lares for the city as a whole known as Lares Praestites.

LAR' VAE, evil spirits of the dead in contrast with the Lares. They haunted the living in the form of spectres and had the power to drive one mad. They are sometimes identified with the Lemures.

LAT I A' RIS, or LAT I A' LIS, surname of Jupiter as the protective god of Latium, in whose honor every year were celebrated the Feriae Latinae.

LA TI' NUS, king of Latium, husband of Amata and father of Lavinia. When Aeneas arrived in Latium, Latinus believed him to be the stranger to whom the oracle of Faunus had commanded him to marry his daughter. He therefore accorded him a peaceful reception and offered him Lavinia's hand. But Turnus, a native prince who claimed Lavinia for himself, aided by Amata stirred up war against the alien, in which Latinus would take no part. When the war ended with the killing of Turnus, Latinus and Aeneas carried out their agreement and united their peoples under their joint rule. Another version places the war against Turnus after the amalgamation of the two peoples and relates that Latinus fell in battle.

LA TO' NA, Roman name of Leto.

LAU' SUS, son of Mezentius, king of the Etruscans. He came to the aid of his father against Aeneas and was slain by the latter.

LA VER' NA, an ancient Roman goddess of thieves and cheats. The gate Lavernalis derived its name from her.

LA VIN' I A, daughter of Latinus and Amata. She was betrothed to Turnus, leader of the Rutulians, but the oracle of Faunus instructed Latinus to marry her to a stranger who should come to Latium. Latinus therefore offered her to Aeneas. There resulted a war, in which Aeneas came off victor and married Lavinia. Some accounts give Ascanius as her son by Aeneas, others Silvius.

LE AN' DER, a youth of Abydos who fell in love with Hero, a priestess of Aphrodite in Sestos across the Hellespont. Guided by a light in her tower, he swam the Hellespont every night to visit her, returning at dawn. He was finally drowned in a storm, and when Hero next day found his body on the shore she threw herself into the sea.

For literature and art, see HERO.

LE AR' CHUS, son of Athamas and Ino and brother of Melicertes. Athamas had put away his former wife Nephele to marry Ino, and for this was driven mad by Hera. Mistaking Learchus for a wild animal, he killed him, and Ino threw herself with Melicertes into the sea.

LE' DA, daughter of Thestius and wife of Tyndareus, king of Sparta. She was the mother of Castor, Polydeuces, Clytaemnestra, and Helen, but accounts differ as to the identity of the father. According to the older, Zeus was the father of Helen only, Tyndareus of the others. But the more usual account makes Zeus the father of Polydeuces and Helen, and Tyndareus the father of Castor and Clytaemnestra. Later story relates that Zeus visited Leda in the form of a swan, that she brought forth two eggs, and that from one of them sprang Castor and Polydeuces, from the other Helen.

LEI' MON, son of Tegeates and Maera and brother of Scephrus. Suspecting that his brother was falsely accusing him to Apollo about the reception of Leto, he slew his brother and was himself shortly thereafter slain by Artemis.

LEM' U RES, spectres like the Larvae, often identified with them. They were supposed to be souls of the wicked that wandered at night to frighten the living. The name was used sometimes to include also the Lares, souls of good men.

LE NAE' US, surname of Dionysus as god of the wine-press.

LER NAE' AN HY' DRA, a monster killed by Heracles as one of his twelve labors.

LE' THE, the river of forgetfulness in the underworld from which the dead drank upon their arrival in Hades, or upon their departure from Hades to live again on earth. A branch of Lethe flowed by the cave of Somnus, god of sleep.

LE' TO, called Latona by the Romans, daughter of Coeus and Phoebe and by Zeus the mother of Apollo and Artemis. When she was with child, Hera vented her jealousy upon her by forbidding gods and men to give her aid and by causing her to wander from place to place in search of a retreat. Finally Poseidon sent a dolphin to convey her to the floating island Delos, which Zeus chained fast so that it might afford her a safe resting-place. Here she gave birth to Apollo and Artemis. Her children were devoted

to her and on every occasion protected her, as when they killed the children of Niobe to punish Niobe for proclaiming herself superior to Leto, and as when they killed the giant Tityus for offering her violence. She was worshipped only in connection with Apollo and Artemis.

LEU' CE, a mythical island where Achilles is said to have married Helen after death.

LEU CIP' PE, one of the three daughters of Minyas who refused to take part in the worship of Dionysus and were punished with madness by him. They tore to pieces Leucippe's son Hippasus and were turned into bats.

LEU CIP' PUS, son of Oenomaus. He loved the nymph Daphne and in order to be with her let his hair grow long and donned woman's dress. After he had thus been accepted as a hunting companion by Daphne and her friends, Apollo out of jealousy discovered to them the deception, and they killed him.

LEU CON' O E, one of the daughters of Minyas who were changed into bats because they refused to take part in the worship of Dionysus.

LEU COTH' E A, the name of Ino after she became a goddess of the sea. She gave aid to travellers by sea in times of extreme danger. When Odysseus was threatened with shipwreck, she gave him a girdle to bind beneath his breast to keep him afloat, if his ship were lost. See also INO.

LEU COTH' O E, daughter of king Orchamus of Persia and Eurynome. She was loved by Apollo, and when her rival betrayed her to Orchamus he buried her alive. Apollo changed her into a shrub.

LI' BER, an ancient Italian god of fertility and the cultivation of the vine, early identified with the Greek Dionysus. The festival Liberalia was celebrated in his honor, and with him were associated Libera and Ceres.

LIB' E RA, an ancient Italian goddess early identified with the Greek Persephone. Ceres, Liber, and Libera were closely associated in Roman worship.

LI BER' TAS, Roman personification of Liberty. She had a temple on the Aventine, and was represented as a matron with the pileus, or cap, symbolical of liberty, and sometimes with the dagger.

LIB I TI' NA, an ancient Italian goddess of death or burial, at whose temple in Rome was deposited a coin for every person who died and where all essentials for burial were kept. This conception of her led to her identification with Proserpina.

LI' CHAS, an attendant of Heracles. When the hero sent him to fetch a garment suitable to use in offering a sacrifice, he told Deianira of his master's love for Iole. Deianira in jealousy sent the mysterious cloak of Nessus and so, while intending by this means to win back the love of Heracles, poisoned him instead. The hero in his agony threw Lichas into the sea.

LI' NUS, son of Apollo and Psamathe, was exposed to die, found by shepherds, and torn to pieces by dogs. Psamathe's father upon learning that Linus was her son killed her. Apollo in anger sent the monster Poine to rob mothers of their children, or a plague from which no release could be had until the women mourned mother and son with prayers and songs of lamentation, thereafter called *lini*. According to another story, Linus, the son of Amphimarus and Urania, was a renowned singer who counted himself the equal of Apollo and was therefore killed by the god. There is the further story that Linus instructed Heracles in music and was killed by him for trying to discipline the hero. Linus was the personification of the dirge and, before that, the spirit of the tender life of nature overcome by the heat of the dogdays.

LI' TAE, personification of remorseful prayers conceived as the daughters of Zeus. They are lame and shuffle along behind Ate, to cure the hurts she has inflicted, if they are called upon, or to bring further evil, if they are scorned.

LO' TIS, a Naiad who escaped the pursuing Priapus by being transformed into a lotus tree. Dryope upon plucking the flowers of the tree underwent the same metamorphosis.

LO TOPH' A GI, the Lotus-eaters, a peaceable folk of Libya who lived on the fruit of the lotus, a sweet food that brought forgetfulness and dreamy repose. When Odysseus landed on their coast, some of his men ate the food, at once forgot their companions, home, and country, and had to be forcibly taken back to the ships.

LU' A, or LU' A MA' TER, an ancient Roman goddess associated in worship with Saturn, whence called also Lua Saturni. Arms taken from the enemy were dedicated to her.

LU' CI FER, Roman name of Phosphorus as the morning star.

LU CI' NA, Roman name of Juno as goddess of light and of childbirth. The name was used also of Diana.

LU' NA, Italian goddess of the moon identified with Selene and Diana.

LU PER' CA, surname of Fauna.

LUP ER CA' LI A, Roman festival in honor of Faunus.

LU PER' CUS, surname of Faunus.

LY AE' US, surname of Dionysus.

LY CAE' US, a surname used of Zeus and of Pan.

LY CA' ON. 1. Son of Priam taken prisoner by Achilles and sold in Lemnos. With the aid of Eetion he escaped and returned to Troy, only to meet Achilles again and this time be slain by him. 2. King of Arcadia, son of Pelasgus. He had fifty impious sons. Upon the suggestion of one of them, Maenalus, Lycaon served the flesh of a boy to Zeus, when he came disguised as a beggar to test their attitude towards the gods. Zeus destroyed them all, with the exception of the youngest son Nyctimus, by turning them into wolves or by striking them with his thunderbolt. The flood was a further consequence of their impiety.

LYC O ME' DES, king of Scyros. Thetis tried to prevent Achilles from going to Troy by hiding him in a woman's dress among the daughters of Lycomedes. Lycomedes is said to have entertained Theseus, but in fear that Theseus would deprive him of his throne killed him by pushing him off a cliff into the sea.

LY CUR' GUS, son of Dryas and king of the Edones in Thrace. For his ill treatment of Dionysus and his nurses on Mt. Nysa, he was deprived of his sight and died soon thereafter hated of all the gods. A later story relates that Dionysus punished him with madness and caused him to cut to pieces his son under the impression that he was pruning a vine. When the land became barren and it was prophesied that relief could be had only through the death of Lycurgus, his people bound him and Dionysus caused him to be torn to pieces by horses.

LY' CUS. 1. Uncle of Antiope and husband of Dirce. He governed Thebes for Labdacus, minor son of Nycteus, and afterwards for Laius, son of Labdacus. After the death of Antiope's father, Lycus stormed Sicyon, killed Antiope's husband Epopeus, and took Antiope prisoner, thus fulfilling his promise to his brother Nycteus,

father of Antiope, to punish her for having yielded to the love of Zeus. Because of the cruelty of Lycus and Dirce towards Antiope, her sons Amphion and Zethus killed them. Later story makes Lycus the husband of Antiope, whom he divorced to marry Dirce and who was persecuted by Dirce out of jealousy. 2. A tyrant of Thebes who killed Creon and assumed the rule. He was slain by Heracles for having threatened Megara, wife of Heracles, and her children during the hero's absence.

LYN' CEUS. 1. Son of Aegyptus and husband of Hypermnestra, daughter of Danaus. Because it had been prophesied that he would be killed by a son-in-law, Danaus armed his daughters and commanded them to kill their husbands on their wedding night. But Hypermnestra fell in love with Lynceus and spared him. Later he killed Danaus and succeeded him as king of Argos. He was the father of Abas. 2. Son of Aphareus and brother of Idas. He was distinguished for his keenness of vision, which penetrated even solid objects. In story he is always associated with his brother Idas, with whom he fought against the Dioscuri. He was killed by Polydeuces. See also IDAS.

LYN' CUS, king of Scythia, was changed into a lynx by Ceres for attempting to kill Triptolemus when he came to his land to introduce the gifts of Ceres.

LY SIP' PE, daughter of Proetus and Stheneboea. She and her sisters were driven mad by Dionysus because they scorned his service.

## M

MAC' A REUS, son of Aeolus and brother of Canace. He killed himself when his criminal love for Canace became known.

MA CA' RI A, daughter of Heracles and Deianira. After the death of Heracles, when the persecution of his children by Eurystheus led to war between the latter and Theseus, Macaria offered herself in fulfillment of the oracle which announced that the Athenians could win only if one of the children of Heracles was sacrificed.

MA CHA' ON, son of Asclepius and Epione. He and his brother Podalirius, gifted like their father with the art of healing, led troops

against Troy and were of great value to the Greeks as physicians. Machaon was killed by Eurypylus, son of Telephus.

MA' CRIS, daughter of Aristaeus. Hermes brought to her in Euboea the infant Dionysus to be nursed and raised. She was driven out of Euboea by Hera and lived thereafter on the island of Corcyra in a cave with a double entrance.

MAE' NADS, (MAEN' A DES), the frenzied ones, female followers of Dionysus. They were usually represented as youthful figures, crowned with vine-leaves, clad in long garments or in fawn-skins, taking part in the orgiastic dances, waving the thyrsus, singing or playing flute or drum. They were called also Bacchae and Thyades.

MAEN' A LUS, eldest, or youngest, son of Lycaon. At his suggestion Lycaon placed human flesh before Zeus when he had stopped at Lycaon's home to test his piety. Zeus destroyed him either by turning him into a wolf or by killing him with his thunderbolt.

MAG' NA MA' TER, the Great Mother, Roman name of Rhea or Cybele.

MA' IA, daughter of Atlas and Pleione, was the oldest and most beautiful of the Pleiades. By Zeus she was the mother of Hermes, whom she bore in a cave of Mt. Cyllene.

MA' IA, or MA IES' TA, an ancient Roman goddess of increase and growth in nature, wife of Vulcan. She was identified with Bona Dea and with Maia the mother of Hermes.

MA' MERS, Oscan name for Mars.

MA MUR' I US, maker of the shields in exact imitation of the sacred shield that fell from heaven. He was himself invoked as a god, and was sometimes identified with Mars, sometimes regarded as the personification of the old year driven out by Mars in his capacity of god of the spring.

MA' NES, or DI' I MA' NES, the spirits of the dead, worshipped by the Romans as gods. They were not the same as the individual Genii, but rather were collectively the souls of the ancestors of a family, interested in the welfare of the family and associated with the Lares and Penates. Sacrifices of milk, oil, honey, wine, and blood of black sacrificial animals were offered them at the graves of the dead, which were decorated with wreaths and roses, violets, and lilies. The public festival in their honor was known as the Parentalia.

MAN' TO, prophetic daughter of the seer Tiresias and mother of Mopsus.

MAR' CI US, an Italian seer whose prophecies were kept with the Sibylline books.

MA RI' CA, a nymph of Campania, mother of Latinus by Faunus.

MAR PES' SA, daughter of the river-god Evenus and wife of Idas. She was taken from Idas by Apollo. As a consequence, Idas was on the point of fighting the god, when Zeus separated the two. Marpessa, given the choice between them, chose Idas because she feared that when she grew old Apollo would tire of her and desert her.

MARS, called also Mamers and Mavors, later identified with the Greek god Ares, was an ancient Italian deity second in rank only to Jupiter. He was the son of Juno, who had been impregnated by the touch of a wonderful flower of spring, and husband of the goddess Nerio, who was sometimes identified with Bellona. Mars was primarily a god of the fertility and fruitfulness of vegetable and animal life. But he gradually came to be looked upon as the god of war and was worshipped under the surnames Gradivus, or Marcher, and Ultor, or Avenger. In this capacity he was represented as armed with spear and shield. The special priest presiding over his worship was called the Flamen Martialis, while the priestly college of Salii guarded the sacred shield, *ancile*, that fell from heaven, and danced in armor in his honor. The month of March was named after him, as was also the Campus Martius where warlike exercises in his honor were held. He was further looked upon as the parent of colonies, of cities, and especially of the Roman people, being regarded as the father of Romulus and identified with Quirinus. Sacred to Mars were especially the oak, the fig-tree, the lance, the shield, the wolf, the woodpecker, while sacrifices to him consisted of bulls, rams, and horses. In general, Mars appears in myths as identical with Ares.

MAR' SY AS, a Silenus of Asia Minor who as a flute-player accompanied Cybele. According to Greek story, he found the flute which Athena had invented but had thrown away when she discovered how the blowing of it distorted her features. So skillful did Marsyas become with the instrument that he challenged Apollo to a contest. Apollo accepted on condition that the victor might do as he pleased with the vanquished. When the Muses, acting

as judges, had awarded the victory to Apollo, the god bound Marsyas to a tree and flayed him alive.

**LITERATURE.** M. Arnold, *Marsyas*; L. Morris, "Marsyas" (in *Epic of Hades*); E. M. Thomas, *Marsyas*.

**ART.** *Sculpture*: Marsyas (Lateran Museum). *Bronze*: Marsyas (British Museum). *Painting*: Guercino, Apollo and Marsyas (Pitti, Florence); Lorrain, Apollo and Marsyas (Hermitage, Leningrad); Raphael, Apollo and Marsyas (*Louvre*); Guido Reni, Apollo Flaying Marsyas (Munich Gallery).

**MA TU' TA**, or **MA' TER MA TU' TA**, Italian goddess of dawn and of birth. She was also regarded as the goddess of sea-travel and of harbors, and was therefore identified with the Greek Leucothea. A festival called Matralia was celebrated in her honor in June by matrons only.

**MA' VORS**, a name of Mars.

**ME DE' A**, daughter of Aeetes, king of Colchis. When Jason came thither in quest of the Golden Fleece Medea fell in love with him, aided him in performing the tasks imposed by her father, and fled with him after he had obtained the fleece. The pursuit of her father she delayed by strewing on the sea the limbs of her brother Absyrtus. The marriage was consummated on the island of the Phaeacians, since Alcinous, the king, had decided to restore her to Aeetes if she were still a maid. Arrived in Iolcus, Jason persuaded Medea to kill his uncle Pelias, who had usurped the throne of his father. This she accomplished by prevailing upon the daughters of Pelias to cut him to pieces and boil him in a cauldron under the belief that they were restoring his youth through the magic of Medea. According to one story, Medea, by similar means, restored the youth of Aeson, Jason's aged father. After the murder of Pelias, Jason and Medea were driven out of Iolcus and went to Corinth, where for some time they lived happily together. But finally Jason deserted her to marry Glauce, or Creusa, daughter of king Creon. Medea took a terrible revenge by burning the bride to death with a poisoned robe sent as a wedding gift and by killing the two children of herself and Jason. She then fled in a winged chariot to Athens. There she became the wife of king Aegeus and bore him a son, Medus. Because she plotted against the life of Theseus, son of Aegeus by a former marriage, she was forced to flee again. She then returned to Colchis, and restored her father to the throne by murdering the usurper, his brother Perses.

LITERATURE. Apollonius of Rhodes, *Argonautica*; Euripides, *Medea*; C. T. Lanham, *Second Harvest*; W. Morris, *Life and Death of Jason*.

ART. Painting: Delacroix, The Mad Medea (Lille Museum); Pompeian wall-painting, Medea Plotting the Murder of her Children.

ME' DON, herald of the suitors of Penelope. Because he had warned Penelope of the danger threatening Telemachus, he was spared by Odysseus on his return.

ME' DUS, son of Aegeus and Medea. On the arrival of Theseus he fled with his mother from Athens to Asia, where, assisted by Medea, he killed Perses and restored Aeetes to the throne. The Medes were said to have derived their name from him. Another version makes him the son of Medea by an Asiatic king instead of by Aegeus.

ME DU' SA, one of the Gorgons. Once a beautiful maiden, she was turned into a hideous monster by Athena for claiming to be the equal of the goddess in beauty. Her hair was changed to writhing serpents, and her face became so horrible that all who looked upon it were turned into stone. Perseus, with winged shoes and armed with the helmet of Hades, the shield of Athena, and the knife of Hermes, cut off her head, using the shield as a mirror so as not to look upon her face. Others say that he killed her while she slept. After using the head against his enemies, he gave it to Athena, and she placed it on her aegis, or shield.

LITERATURE. Drummond, *The Statue of Medusa*; T. G. Hake, *The Infant Medusa*; L. Morris, "Medusa" (in *Epic of Hades*); W. Morris, "The Doom of King Acrisius" (in *Earthly Paradise*); D. G. Rossetti, *Aspecta Medusa*; Shelley, *On the Medusa of Leonardo da Vinci*; L. Speyer, *The Maid Medusa*.

ART. Sculpture: Head of Dying Medusa (Villa Ludovisi, Rome); Medusa Rondamini (Glyptothek, Munich); Benvenuto Cellini, Perseus (Florence). Relief: Perseus and Medusa from Selinus (Museum Palermo). Painting: Caravaggio, Head of Medusa (Uffizi, Florence); Leonardo da Vinci, Head of Medusa.

ME GAE' RA, one of the Erinyes, or Furies.

MEG A PEN' THES, son of Menelaus by a slave woman. On the wedding day of his half-sister Hermione, he married the daughter of Alector of Sparta. He was excluded from succession to the throne

because of his illegitimate birth. After the death of Menelaus he and his brother Nicostratus compelled Helen to flee to Rhodes.

**MEG' A RA**, daughter of Creon, king of Thebes, who gave her as wife to Heracles in reward for his services against the Minyans. In a fit of madness Heracles killed the children she bore him, and later he gave her as wife to Iolaus. According to another account, she was killed by Heracles at the same time as her children.

**MEG' A REUS**, son of Poseidon or Onchestus and father of Euippus, Euaechme, and Hippomenes. He rewarded Alcathous for slaying the Cithaeronian lion by giving him his daughter Euaechme in marriage. He succeeded his father-in-law Nisus to the throne of Megara, and left it to his son-in-law Alcathous.

**ME LAM' PUS**, son of Amythaon and Eidomene and brother of Bias. He owed his great gift of prophecy to young serpents which he spared and brought up and which by cleansing his ears with their tongues gave him the power to hear and understand the voices of birds and beasts. He and Bias went from Thessaly with Neleus to Messenia. Neleus promised his daughter Pero to Bias if he would bring as bridal gift the cattle of Iphiclus from Phylace. Melampus undertook the task for his brother, and in the execution of it was captured and imprisoned in a wooden building. Learning from the worms in the wood that the house would soon fall, he demanded that he be removed. The collapse of the house convinced Iphiclus and his father Phylacus of the prophetic power of Melampus, and they promised him the cattle if he would cure Iphiclus of his sterility. Melampus consulted the birds and learned from a certain vulture that the childlessness had been caused by fright at seeing the bloody knife with which Phylacus had castrated some goats and which he had left stuck in a tree. Melampus having cured Iphiclus by prescribing wine mixed with rust scraped from the knife, was given the cattle, and so won Pero for Bias. Later, at the request of Proetus, Melampus went to Argos to cure the king's daughter of madness. As a reward he won a part of the kingdom of Proetus for himself, and another part for Bias. Proetus also gave him his daughter Iphianassa in marriage, and his daughter Lysippe to Bias. The descendants of Melampus, called Melampodidae, inherited his gift of prophecy.

**MEL A NIP' PUS**, son of Astacus, was one of the leading defenders of Thebes in the attack of the Seven Against Thebes. He was killed by Amphiaraus.

**ME LAN' THI US**, faithless slave and goatherd of Odysseus who

stood with the suitors of Penelope and was slain after the return of Odysseus.

MEL E A' GER, son of Oeneus of Calydon and Althaea and brother of Deianira. When he was seven days old the Fates announced to his mother that he would live only as long as a brand then on the fire. Althaea snatched the brand up, extinguished it, and hid it away. Meleager, when grown, proved to be one of the bravest of the Greek heroes, took part in the Argonautic Expedition, and was the leader of the Calydonian Hunt, in which many of the heroes joined to rid Calydonia of the wild boar sent by Artemis to ravage the country. Meleager, in love with Atalanta, who had inflicted the first wound on the boar, when he had killed the monster gave her the skin and slew the brothers of his mother for trying to take it away from Atalanta. Althaea thereupon took out the hidden brand and threw it on the fire. When it was consumed Meleager died a sudden death. In the Homeric version of the myth Atalanta plays no part. After the slaying of the boar, the Curetes battled with the Calydonians for the head and skin of the animal but were defeated by the Calydonians. When in the fight Meleager slew his mother's brothers, Althaea cursed him and he withdrew in anger from the conflict. The tide of victory then turning in favor of the Curetes, Meleager was finally prevailed upon by the pleading of Althaea, of his wife Cleopatra, and of his most faithful friends, to reenter the fight. Again he brought success, but at the cost of his life. In the underworld, only Meleager and Medusa stood their ground at the approach of Heracles, before whom the other spirits fled.

MEL E A' GRI DES, the sisters of Meleager who wept so bitterly over the death of Meleager that Artemis in pity turned them into guinea-hens.

MEL' E TE, one of the older Muses. She was the Muse of Meditation.

MEL I BOE' A. 1. Daughter of Niobe who, with her brother Amyclas, escaped the slaughter of Niobe's children by Apollo and Artemis. She was called also Chloris. 2. A maiden who had promised to marry Alexis but was betrothed by her parents to another. On her wedding day she threw herself down from the roof, but, remaining uninjured, fled in a boat to Alexis.

MEL I CER' TES, son of Athamas and Ino. When Athamas, driven mad by Hera, had killed their older son Learchus, Ino leaped into the sea with Melicertes. Melicertes was changed into a sea-god

under the name Palaemon. He was invoked against shipwreck, and the Isthmian games were celebrated in his honor. The Romans identified him with Portunus, god of harbors.

**ME' LIC NYMPHS** sprang from the drops of blood that fell upon the earth when Uranus was emasculated by Cronus. They were nymphs of ash trees, out of which spearshafts were made. They are said to have been the nurses of Zeus in his infancy.

**ME LIS' SA**, a name used frequently of nymphs and of priestesses, notably of the Cretan nymph who, with her sister Amalthea, took care of the new-born Zeus and fed him with honey and goat's milk.

**ME' LUS**, a Delian who fled to Cyprus and was received by the king, Cinyras, to be the companion of his son Adonis. He married Pelia, a relative of Cinyras, and had a son by her. When Adonis was killed by the boar, both Melus and Pelia out of grief killed themselves. They were metamorphosed by Aphrodite, Melus into an apple tree and Pelia into a dove.

**MEL POM' E NE**, the Muse of Tragedy.

**MEM' NON**, king of Aethiopia, was the son of Tithonus and Eos. He was deprived of his throne by his brother Emathion but reinstated by Heracles. After Hector's death, he went to the aid of Priam. At Troy he killed Nestor's son Antilochus and was himself killed by Achilles. Eos was so grief-stricken by his death that she hid behind the clouds and had to be forced by Zeus to continue her activity as goddess of the dawn. She obtained from Zeus a grant of immortality for Memnon. From the ashes of his body came forth birds, called after him Memnonides, which fought over his pyre. Thereafter every year the birds returned to his tomb and fought in the same manner. The dewdrops were said to be the tears of Eos. Near Thebes in Egypt stands the column of Memnon, a colossal seated figure supposed to be his statue. When the first rays of the sun fall upon it, it gives forth a sound like the snapping of a harpstring.

**MEN E LA' US**, son of Atreus or Plisthenes and brother of Agamemnon. When Thyestes murdered Atreus, the two youths fled to Tyndareus in Sparta, who married his daughter Clytaemnestra to Agamemnon and out of many suitors chose Menelaus for Helen, after all the suitors had agreed to stand by the one who should be favored. By Helen Menelaus was the father of Hermione and, according to later versions, of several other children; by a slave woman, after the flight of Helen, he had a son Megapenthes. Menelaus succeeded Tyndareus as king of Lacedaemon, where he

lived in wealth and happiness with Helen until the coming of Paris. He entertained Paris with his usual hospitality, but during an absence Paris stole Helen and much treasure and fled to Troy. Menelaus upon receiving the news hurried home, consulted Agamemnon, and with him sought and won the support of all the chief heroes of Greece for a war against Troy. At Troy, Menelaus, under the protection of Hera and Athena, proved himself a brave and capable warrior, a wise adviser, and, while not the equal of his brother, one of the most prominent leaders among the Greek chieftains. The main incidents in which he played a part were: the embassy into the city to demand the restoration of Helen, the duel with Paris from which the latter escaped only through the aid of Aphrodite, the battle at the ships, the protection single-handed of the body of Patroclus until Ajax came to his aid, and the Wooden Horse. At the capture of Troy, Menelaus hastened to the house of Deiphobus, whom Helen had married after the death of Paris, killed him, and took Helen away to the ships. Reconciliation between them followed and they sailed for home. But they were driven out of their course to wander among the countries of the east for eight years, being kindly entertained and receiving rich gifts. Finally, detained by contrary winds on the island of Pharos, with the aid of Eidothea, daughter of Proteus, Menelaus forced Proteus to tell him how to obtain favorable winds. Having performed the sacrifices commanded him, he set sail and came safely home again, where he lived happily with Helen for the rest of his life. Another version runs that it was only a phantom of Helen that went to Troy, while she herself was taken to Egypt, where, after the fall of Troy, Menelaus found her still loyal to him. Menelaus was visited by Telemachus seeking information about the lost Odysseus just at the time of the marriage of Hermione to Neoptolemus. Menelaus escaped death and was taken direct to Elysium because he was the husband of Helen, daughter of Zeus. He is described as a good man, of gentle and friendly disposition, hospitable, lacking the energy and aggressiveness of his brother Agamemnon, little given to speech, but thoughtful, brave, and loyal.

ME NES' THEUS, son of Peteus. He took possession of the government of Athens while Theseus was confined in the underworld. He led the Athenians in the Trojan War, where, according to one version, he was killed. Another story relates that he brought the mother of Theseus from Troy back to Athens, that he there befriended Orestes, and that he died in Athens.

ME NIP' PE, daughter of Orion. She and her sister Metioche

offered themselves when the oracle demanded the sacrifice of two virgins to free Boeotia from a pestilence.

**ME NOE' CEUS.** 1. Grandson of Pentheus of Thebes and father of Creon and Jocasta. 2. Son of Creon of Thebes. During the attack of the Seven Against Thebes he sacrificed himself in accordance with a prophecy that only by the voluntary death of a descendant of Cadmus could the city be saved.

**ME NOE' TES,** the cowherd of Hades who informed Geryon that Heracles was driving off his cattle. In the underworld he fought with Heracles for having killed some of the cattle of Hades.

**ME NOE' TI US.** 1. Son of Iapetus and Clymene and brother of Atlas, Prometheus, and Epimetheus. 2. Son of Actor and Aegina and father of Patroclus by Sthenele.

**MEN' TES,** son of Anchialus and friend of Odysseus. Athena assumed the form of Mentes, when she came to the house of Odysseus to encourage Telemachus while his father was absent.

**MEN' THE, or MIN' THE,** a nymph of the underworld, mistress of Hades. To save her from the ill treatment of the jealous Persephone, Hades changed her into the plant mint.

**MEN' TOR,** son of Alcimus of Ithaca to whom Odysseus entrusted the care of his household while he was at Troy. On several occasions Athena assumed his form in giving aid to Telemachus or Odysseus. His name is proverbial for a faithful adviser.

**MER CU' RI US,** Mercury, the Italian god of trade and commerce, of gain and luck, of travellers by land and sea, and the giver of all good gifts. From early times he was so completely identified by the Romans with the Greek god Hermes that all the characteristics and the myths of the latter were taken over in their entirety and the name Mercury came to be used merely as a Latin equivalent for Hermes. But in the worship of Mercury the emphasis continued to be placed upon his function as god of trade. He was honored by merchants more than by any other class of people. The guild of merchants, called Mercuriales, celebrated his festival in May, and at the Porta Capena sprinkled themselves and their wares with the sacred water of the well which stood by his altar. Italian myth made him the father of Faunus; the father of the two Lares Compitales by Lara or Larunda, whom he embraced while he was conducting her to the underworld; the builder of one of the ships of Aeneas; and, later, the husband of Facundia.

For myths, literature, and art, see HERMES.

ME RI' O NES, son of Molus and Melphis, was a Cretan hero who went with Idomeneus to Troy, where he distinguished himself as a bold and active warrior especially skillful at archery.

MER' O PE. 1. Daughter of Atlas, was one of the seven Pleiades. She was the wife of king Sisyphus of Corinth and by him the mother of Glaucus. She was the only one of the sisters to marry a mortal. Because of this she hid her face in shame and appears as the faintest of the stars in the Pleiades group. 2. Daughter of Oenopion and Helice of Chios. She was loved by the hunter Orion, who, failing to gain her father's consent, offered her violence and was in consequence deprived of his sight by Oenopion. 3. Daughter of Cypselus of Arcadia and wife of Cresphontes. When her husband was murdered by Polyphontes, the latter forced her to marry him. But she concealed her youngest son, Aepytus, that he might grow up to return and kill Polyphontes in revenge. 4. Wife of Polybus of Corinth and foster-mother of Oedipus. 5. Daughter of Pandareus and Harmothoe and sister of Aedon and Cleothena. She and Cleothena were brought up by Aphrodite, endowed with gifts by Hera, Artemis, and Athena, but were stolen by the Harpies and given to the Furies to be their servants.

ME' ROPS. 1. King of Cos who grieved so over the death of his wife, the nymph Ethemea, that Hera out of pity changed him into an eagle and placed him among the stars. 2. King of Aethiopia and husband of Clymene, the mother of Phaethon by Helios.

MES' TOR, son of Perseus and Andromeda. He was the husband of Lysidice and the father of Hippothoe.

MES' TRA, daughter of Erysichthon of Thessaly. When her father was driven to insatiable hunger by Demeter and had disposed of all his possessions in order to buy food, he sold Mestra. But Poseidon, who loved her, gave her the power of changing her form, so that as often as her father sold her she returned to him again.

MET A NI' RA, wife of Celeus, king of Eleusis. Demeter on her wanderings in search of Persephone was received hospitably by Metanira and became the nurse of Demophoon, Metanira's son. When the goddess wished to render Demophoon immortal, Metanira cried out at seeing the child held over the fire and thereby interrupted the necessary preliminaries.

ME TI' O CHE, daughter of Orion. She and her sister Menippe offered themselves when an oracle demanded the sacrifice of two virgins to free Boeotia of a pestilence.

ME' TIS, daughter of Oceanus and Tethys and first wife of Zeus. In order to prevent the fulfillment of the decree of fate that she would bring forth a mightier than Zeus himself, Zeus swallowed her when she was with child, and from his head sprang Athena. Metis is the personification of Counsel, the wisest of gods and mortals.

ME ZEN' TI US, king of the Etruscans at Caere. Driven out by his people, he fled to Turnus, king of the Rutulians, and aided him in the war against Aeneas. He and his son Lausus were killed by Aeneas.

MI' DAS, son of Gordius and king of Phrygia. Because he had treated kindly Silenus, the follower and teacher of Dionysus, when he wandered off and lost his way, the god granted Midas his wish that all he touched might turn to gold. When even his food and drink turned to gold, Midas regretted his wish and prayed Dionysus to free him from its consequences. The god bade him bathe in the river Pactolus, and ever thereafter the bed of that river was rich with gold. Midas acted once as judge in a musical contest between Apollo and Pan, or Marsyas. When Midas decided in favor of Pan, Apollo punished him by changing his ears into those of an ass. Ashamed, Midas hid them under his Phrygian cap but could not conceal them from his barber. The slave, not daring to tell anyone the secret and unable to keep it to himself, whispered it into a hole in the ground, which he then covered up. From the spot grew reeds that gave forth the secret when the wind blew.

MI LA' NI ON, son of Amphidamas, after persistent pursuit of the Arcadian Atalanta succeeded in winning her, and by her became the father of Parthenopaeus. The same story of a footrace is told of Atalanta and Milanion as of Atalanta and Hippomenes, and it is possible that Milanion and Hippomenes are identical and that the two Atalantas are the same. See ATALANTA.

MI LE' TUS, son of Apollo. He fled before Minos from Crete to Asia, where he founded Miletus. He was the father of the twins Caunus and Byblis.

MI NER' VA, one of the great Roman deities worshipped on the Capitoline hill with Jupiter and Juno, identified by the Romans with the Greek goddess Athena. She was an Italian goddess of wisdom, the patroness of arts and handicrafts, honored especially by guilds of artisans and of persons engaged in the learned professions. To these functions were added those ascribed to Athena; myths related of Minerva are the same as those of Athena; and the representations in art are identical for the two goddesses.

For myths, literature, and art, see ATHENA.

MI' NOS, king of Crete, was the son of Zeus and Europa. By defeating his brothers Rhadamanthus and Sarpedon he became sole ruler of Crete. In support of his claims as rightful ruler he prayed Poseidon to send him a bull for sacrifice. The god granted his request, but so beautiful was the animal that came up out of the sea that Minos substituted another in its place that he might keep Poseidon's gift. In punishment Poseidon caused Pasiphae, wife of Minos, to fall desperately in love with the bull. The children of Minos and Pasiphae were Catreus, Deucalion, Glaucus, Androgeus, Xenodice, Ariadne, and Phaedra. Minos had also many other children by other women, and many stories are told of his loves, as of Britomartis, Pareia, Dexitheia, Euryale, Eriboea, Miletus, Procris. Daedalus built for him the labyrinth as a place of confinement for the Minotaur, offspring of Pasiphae and the bull. Minos confined here also Daedalus for aiding Pasiphae in her unnatural love. Because of the murder of his son Androgeus at Athens, he made war on the Athenians and exacted tribute from them, every nine years seven youths and seven maidens to be fed to the Minotaur. When Theseus came to put an end to the tribute by killing the Minotaur, Ariadne, who had fallen in love with him, aided him in escaping from the labyrinth. In the course of the war against Athens, Minos inspired with love Scylla, daughter of king Nisus of Megara, who in order to win his favor betrayed her father to him. Minos rewarded her by binding her to his ship and dragging her through the sea. Minos is said to have met his death by scalding in a hot bath in Sicily, whither he pursued Daedalus after he made his escape from Crete on wings of his own invention.

Minos was the mightiest ruler of his time both by land and sea, and about him centered the greater part of Cretan myth. He was regarded as one honored by the special favor of Zeus, a godly man renowned for his wisdom and justice. In his capacity of law-giver and administrator of justice he was closely associated with his brother Rhadamanthus and with the huge bronze man Talus. After death he became a judge of the lower world, where near the entrance he sat upon a lofty bench holding a sceptre in his right hand. His decisions divided the good from the bad and sent each soul to its respective abode.

MIN O TAU' RUS, the Minotaur, half bull half man, offspring of Pasiphae, wife of Minos of Crete, and the bull sent to Minos by Poseidon. Minos had Daedalus build the labyrinth as a place of confinement for him, and fed to him the youths and maidens

exacted as tribute of Athens, where his son Androgeus had been murdered. Theseus, son of king Aegeus of Athens, offered himself as one of those to be sent, and with the aid of Ariadne made his way into the labyrinth, slew the monster, and escaped.

**MIN' THE,** same as *Menthe*.

**MI NY' A DES**, daughters of Minyas, king of Orchomenus, by name Leucippe, Arsippe, and Alcothoe. At the introduction of the worship of Dionysus, they refused to take part with the other women in the frenzied rites on the mountainside, but remained with their tasks at home. The god, appearing as a maiden, warned them, and, when they still refused, came again in the form of a bull, a lion, and a panther, and caused wine and milk to flow from their spinning tools. Driven mad by these signs, they chose by lot Hippasus, the child of Leucippe, and tore him limb from limb. Finally they were turned into bats.

**MIN' Y AE**, descendants of Minyas, a term used of the Argonauts.

**MIN' Y AS**, a Thessalian or Boeotian hero, father of the Minyades and ancestor of the Minyae.

**MI SE' NUS**, trumpeter of Hector who went with Aeneas to Italy. Near Cumae, while Aeneas was absent, he challenged Triton to a contest, and was seized by the god and forced into the sea. When his body was found, his comrades gave it burial on the promontory that bears his name.

**MIS' ME**, a woman of Eleusis, mother of Ascalabus. She gave the thirsty Demeter drink, but Ascalabus mocked the goddess for drinking greedily and was changed by her into a lizard.

**MNE' MON**, an attendant of Achilles given him by his mother to warn Achilles when in danger. But through a faulty memory he failed in his duty and was killed by Achilles.

**MNE MON' I DES**, daughters of Mnemosyne, a name used of the Muses.

**MNE MOS' Y NE**, daughter of Uranus and Gaea, was the goddess of memory, and by Zeus was the mother of the nine Muses.

**MNES' THEUS**, a Trojan follower of Aeneas. He took part in the boat-race in Sicily and won second prize.

**MOE' RAE**, the Fates, called by the Romans Parcae and Fata. Their number is variously given but most commonly as three: Clotho, who spins the thread of life, Lachesis, who determines its

length, and Atropos, who cuts it off. They were daughters of Zeus and Themis and sisters of the Horae, though sometimes spoken of as daughters of Nyx (Night) and sisters of the Ceres (goddesses of death). It was their function to see that the fate assigned to each individual was carried out, and no mortal could escape or alter their decrees. Since birth and death were the two chief determining moments of fate in life, they were looked upon as goddesses of birth and death especially, but might be invoked on any occasion of importance, as upon marriage or a new undertaking. They were sometimes represented as ugly decrepit women, but more commonly as maidens grave of aspect and clad in long garments. The attributes were: for Clotho a spindle, for Lachesis a scroll or a globe, and for Atropos a pair of scales or shears.

MO LI' O NES, or MOL I ON' I DAE, sons of Molione, the twin brothers Eurytus and Cteatus. As sons of Actor they were called also Actoridae. They are said to have had but one body between them, or to have had two bodies grown together. When quite young they were defeated by Nestor in a war between him and Augeas, but later they won a chariot race over Nestor. They were killed by Heracles while assisting Augeas in his defence against that hero.

MO LOS' SUS, son of Neoptolemus and Andromache. Hermione, the childless wife of Neoptolemus, jealous of his captive Andromache, sought to kill both mother and son during the absence of Neoptolemus. But Andromache hid Molossus, and herself fled to the altar of Thetis, until saved by Peleus.

MO' MUS, son of Nyx (Night), was the god of blame and mockery. He found fault with Hephaestus for not having put doors in the breast of the man he made, that one might see into his heart; he blamed Zeus for not putting the horns of the bull where the bull could see them; he found fault with the shoe of Aphrodite as the only thing about her blameworthy.

MO NE' TA. 1. A surname of Juno as adviser. Since the temple of Juno Moneta contained a mint, she was looked upon as a protectress of money, and the word itself was derived from her surname. 2. Latin name of Mnemosyne, the mother of the Muses.

MON' Y CHUS, one of the Centaurs at the marriage of Pirithous and Hippodamia. He was the first to propose burying the invulnerable Caeneus under rocks and trees.

MOP' SUS. 1. Son of Ampyx of Thessaly and the nymph Chloris.

He was the seer of the Argonautic expedition, and died in Libya from the bite of a snake. 2. Son of Manto either by Apollo or by Rhacus. Mopsus won a contest of prophecy with Calchas, thereby causing the latter's death from chagrin. In Cilicia he and Amphilochus, another seer, killed each other in a quarrel over the possession of Mallus, which they had founded.

**MOR' PHEUS**, one of the thousand sons of Hypnos (Sleep), was the god of dreams. He appeared only in human form, while his brother Phobetor, called also Icelus, appeared in the form of animals, and another brother Phantasus appeared as inanimate objects. Morpheus had noiseless wings and, as the descendant of Nyx, was conceived as a creature of the night.

**MORS**, called by the Greeks Thanatos, was the god of death.

**MUL' CI BER**, surname used of Vulcan either as the softener of metal or as the controller of harmful fire.

**MUSE**, see **MUSAE**.

**MU' SAE**, the Muses, identified with the Camenae by the Romans, were daughters of Zeus and Mnemosyne born in Pieria (hence called also Pierides) at the foot of Mt. Olympus. From Pieria their worship was introduced into Boeotia, and Mt. Helicon and Mt. Parnassus were regarded as their chief haunts, and they were associated with such springs as Aganippe, Castalia, and Hippocrene. They were the goddesses who presided over the arts and sciences. Originally they were three in number, the so-called older Muses, bearing the names Melete (Meditation), Mneme (Memory) and Aoide (Song). Later their number grew to nine, and their names were: Clio, Muse of History, with attributes of a laurel wreath and a scroll; Euterpe, Muse of lyric poetry, with attribute of a flute; Thalia, Muse of comedy and pastoral poetry, with attributes of a comic mask, an ivy-wreath, and a shepherd's staff; Melpomene, Muse of tragedy, with attributes of a tragic mask, an ivy-wreath, and a club or sword; Terpsichore, Muse of dancing, with attribute of a lyre; Erato, Muse of erotic poetry, with attribute of a lyre; Polyhymnia, Muse of sacred song, without attribute, but of grave countenance and wearing a veil; Calliope, Muse of epic poetry, with attribute of tablet and stylus; and Urania, Muse of astronomy, with attribute of a globe. The Muses were closely associated with Apollo as the god of poetry, who was looked upon as their leader, and with Dionysus, Himeros, and the Graces. Stories are told of their singing at the meals of the gods and at weddings of heroes,

and of their judging and participating in contests of song. In ancient art they were represented as maidens clad in long flowing garments.

LITERATURE. W. Blake, *To the Muses*; Byron, *Farewell to the Muses*; O. W. Holmes, *Musa*; Spenser, *The Tears of the Muses*; E. M. Thomas, *The Muses*.

ART. Sculpture: Thorwaldsen, Terpsichore. Relief: Contest between the Muses and the Sirens (Metropolitan Museum, New York). Painting: Mengs, Apollo and the Muses; Romano, Apollo and the Muses (Pitti, Florence); Il Rosso, Muses and Pierides (Louvre); Tintoretto, Muses in Olympus (Hampton Court, England).

MU SAE' US, a mythical singer gifted with prophecy, said to have been the son of Selene by Orpheus or Eumolpus.

MU SAG' E TES, a surname of Apollo as leader of the Muses.

MYR MID' O NES, Myrmidons, a race of the island of Aegina created by Zeus out of ants to people the land at the request of Aeacus, king of the island. They emigrated thence to Thessaly, and the name is usually used of the warriors who fought under Achilles at Troy.

MYR' RHA, daughter of Cinyras, king of Cyprus. Seized with unnatural love for her father, she succeeded in deceiving him for a time. When he discovered her identity, he pursued her with a sword, but in answer to prayer the gods changed her into a myrtle-tree, from which sprang Adonis.

MYR' TI LUS, son of Hermes, was charioteer of Oenomaus, king of Pisa. Through his treachery Oenomaus was defeated in the chariot race with Pelops, suitor for the hand of the king's daughter Hippodamia. He was then thrown into the sea by Pelops because of his love for Hippodamia, and dying uttered the curse that brought on all the woes of the house of Pelops.

## N

NA' IADS, (NA I' A DES), daughters of Zeus, were nymphs presiding over springs, streams, fountains, wells, and lakes. They were bright joyous creatures, and many of them were supposed

to possess healing and prophetic powers and to impart such blessings to those who drank their waters. Since their waters fostered fruitfulness, they were regarded as deities of fertility generally. Thus brides were sprinkled with spring-water, and certain Naiads became nurses of gods, as of Zeus and Dionysus. Each spring and stream and lake had its own individual nymph, particularly identified with it. They were closely associated with other water-nymphs, such as the Oceanids and the Nereids. They appear as beautiful maidens, sometimes with a vessel from which flows water. When Heracles in his struggle with the river-god Achelous pulled off his horn, the Naiads consecrated it, and it became the cornucopia, symbol of plenty. The Italian Naiads built a tomb for Phaethon, when he fell from heaven into the river Eridanus. Sacrifices to the Naiads consisted of goats and lambs, and honey, milk, wine, oil, fruits, and flowers were offered.

**NA' NA**, daughter of the river-god Sangarius of Phrygia and mother of Attis.

**NA PAE' AE**, nymphs of woodland vales and glens.

**NAR CIS' SUS**, son of the river-god Cephisus and Liriope, was a beautiful youth loved and wooed by many, but himself unresponsive to all overtures of love. When the nymph Echo was rejected by him and, hiding away in the forest, pined away until she became only a voice without body, the scorned lovers prayed the gods to punish Narcissus. One day, tired and thirsty from hunting, he stooped to drink out of a pool, and seeing his reflection in the clear water fell in love with it. Unable to satisfy his longing, he pined away, and from the spot where he died sprang the flower that bears his name.

**NAU' PLI US**, son of Clytoneus. He was a bold sailor, to whom Aleus of Tegea entrusted his daughter Auge, after she had been violated by Heracles, to drown or sell into slavery. But Nauplius gave her as wife to Teuthras. A similar story is told of Aerope and of Clymene, daughters of Catreus, the former of whom he gave as wife to Plisthenes, while he himself married the latter. His son by Clymene was Palamedes, whom the Greeks put to death at Troy. In revenge he kindled fires on the coast of Euboea when the Greeks, returning from Troy, were caught in a storm, and so lured their ships to destruction on the cliffs of Caphareus. He himself met his death by drowning.

**NAU SIC' A A**, beautiful daughter of Alcinous, king of the Phaeacians, and Arete. She was the first person to encounter

Odysseus after his shipwreck on the Phaeacian coast. She had gone down to the river with her maids to wash her garments, and was dancing and playing ball when Odysseus startled them by appearing suddenly from the bushes. All took fright except Nausicaa, who, after hearing his plea for aid, directed her maids to give him food and drink and clothing. She then conducted him to the city, where she bade him find his own way to the palace, since it would not be seemly for a young maiden to bring a stranger thus to her home.

NAU SITH' O US, son of Poseidon and Periboea, was king of the Phaeacians, whom he had led from Hipereia to Scheria. He was the father of Alcinous.

NAU' TES, an aged follower and adviser of Aeneas renowned for his wisdom.

NE AE' RA. 1. Mother by Helios of the nymphs Lampetia and Phaethusa who tended the cattle of Helios in Thrinacia. 2. Mother of Evadne by Strymon. 3. Daughter of Pereus and by Aleus mother of Auge, Cepheus, and Lycurgus.

NE CES' SI TAS, called Ananke by the Greeks, the personification of Necessity, a powerful goddess who walks before Fortuna carrying brazen nails and wedges.

NEC' TAR, the drink of the gods.

NE' DA, nymph of the Arcadian stream of the same name. When Rhea gave birth to Zeus in Arcadia she prayed Gaea for water. Gaea struck the mountainside with her sceptre and water gushed forth. Rhea named it Neda. Neda was one of the three nymphs entrusted with the nursing of Zeus.

NE' LEUS, son of Poseidon and Tyro and brother of Pelias. The brothers were exposed by Tyro but were brought up by a herdsman. Meantime Tyro had married Cretheus of Iolcus, by whom she was the mother of Aeson, Pheres, and Amythaon. When Neleus and Pelias learned of their parentage, they drove from Iolcus Aeson, who had succeeded to the throne upon the death of Cretheus. As a result of a quarrel over which one should rule, Neleus fled to Messenia and became king of Pylus. He married Chloris, daughter of the Minyan Amphion, and by her had twelve sons, of whom the most famous was Nestor, and one daughter, Pero. Because Neleus refused to grant purification to Heracles for the murder of Iphitus, Heracles destroyed Pylus and killed all the sons of Neleus except Nestor. According to one account, Neleus

was slain in the same battle; according to another, he died at Corinth.

NE ME' AN GAMES were celebrated every other year at Nemea in honor of Zeus.

NE ME' AN LION, killed by Heracles as one of his twelve labors.

NEM' E SIS, called also Rhamnusia and Adrastea, daughter of Nyx (Night), was a goddess of fate, a personification of the righteous indignation of the gods, especially over human arrogance resulting from great good fortune. With Aidos, or Modesty, Nemesis left the earth because of the wickedness of men and dwelt thereafter with the gods. She punished extravagant pride and the arrogance of unresponsive lovers; she upheld just balance and measure in all things; she came to be regarded as an enemy of good fortune and as a punisher of crime. She was associated with Tyche, the Fates, and the Furies. Some of her attributes were the measuring rod, the yoke, the bridle, the wheel, the urn, and wings.

NE OP TOL' E MUS, son of Achilles and Deidamia, daughter of Lycomedes of Scyros, at whose court Achilles was concealed in woman's dress by his mother to prevent him from going to the Trojan War. Neoptolemus was called also Pyrrhus, either because he was fair or because Achilles bore the name Pyrrha while he was disguised as a girl. He was brought up by Lycomedes in Scyros, whence he was taken by Odysseus, as his father had been before him, to Troy, since it had been prophesied that without him the city could not be captured. At Troy he was courageous like Achilles, but fierce and cruel. He was one of the heroes in the Wooden Horse, slew Priam at the altar of Zeus, hurled Astyanax, son of Hector, from the wall, and sacrificed Polyxena on his father's tomb. From Troy he took home as captive Andromache, Hector's widow, and she bore him three sons, Molossus, Pielus, and Pergamus. Later he gave her as wife to Helenus. Neoptolemus married Hermione, daughter of Menelaus and Helen. On the advice of Helenus, he left Phthia to settle in Epirus, but later returned to reestablish his grandfather Peleus on his throne. By Leonassa, a descendant of Heracles, he had eight children. Neoptolemus was slain at Delphi, according to one account, by Orestes, who had been betrothed to Hermione before the return of Neoptolemus from Troy; according to another, by the Delphians, because he plundered the temple of Apollo in revenge for his father's death.

**NEPH' E LE.** 1. Mother of Centaurus, the father of the Centaurs. When Ixion attempted to violate Hera, Zeus made of cloud a form to resemble Hera, and out of Ixion's union with this phantom, Nephele, sprang Centaurus. According to another version, she was the mother of the Centaurs themselves. 2. Goddess, wife of Athamas and mother of Phrixus and Helle. When Athamas abandoned her to marry the mortal Ino, daughter of Cadmus, Nephele sent a drought upon the land. Ino, pretending that she was acting in accordance with an oracle, demanded Nephele's children in sacrifice, to free the land from the drought. Phrixus was already at the altar, when Nephele snatched him away and placed him, with Helle, on a ram with golden fleece, the gift of Hermes, which flew over the sea with them. Helle fell off into the sea, called after her the Hellespont, but Phrixus came to the land of Colchis, where he sacrificed the ram and dedicated its fleece in the grove of Ares.

**NEP TU' NUS**, Neptune, an ancient Roman god of the sea early identified with the Greek god Poseidon. He was the husband of Salacia. Powers, attributes, and myths are the same for Neptune and Poseidon. The Roman festival called Neptunalia was celebrated in his honor in July.

For myths, literature, and art, see **POSEIDON**.

**NE' RE IDS**, (**NE RE' I DES**), fifty daughters of Nereus and Doris, were nymphs of the inner salt sea, the Mediterranean. The best known of them were: Thetis, mother of Achilles; Amphitrite, wife of Poseidon; Orithyia, wife of Boreas; Psamathe, loved by Aeacus; and Galatea, loved by Polyphemus. But they are usually spoken of in the plural. They lived in the depths of the sea in the palace of Nereus, where they attended to their domestic duties of spinning and the like. Thence they rose to the surface to dance and play in the waves, to ride on dolphins, hippocamps, and Tritons, and to sport on the shore, where they played games or dried their hair. They were represented as beautiful maidens, creatures of swift movement, sometimes nude, sometimes lightly clad in white garments. They were gifted with the power to change their form. They aided sailors in distress and were helpful to mortals generally.

**NE' REUS**, son of Pontus and Gaea, husband of Doris, and by her the father of the fifty Nereids. He was conceived as the kindly old man of the sea, dwelling in a rich palace at its bottom. He had the gift of prophecy and the power to change his form at will. Though he was an older god of the sea than Poseidon, yet he played a much less important role in myth, being known chiefly

as the father of the Nereids. He was represented as an old man with seaweed for hair and armed with a trident.

**NER' I TES**, only son of Nereus and brother of the Nereids. He was loved by Aphrodite as long as she lived in the sea, but would not leave it with her. She changed him into a muscle.

**NES' SUS**, a Centaur, son of Ixion and Nephele. He lived by the river Evenus and used to carry travellers across for a fee. Heracles employed him to take his wife Deianira across, while he himself swam the river. Nessus, seized with a passion for Deianira, attempted to make off with her, but was shot by Heracles with one of his poisoned arrows. Dying, he gave Deianira some of his poisoned blood, or a robe stained with the blood, telling her that it would restore the love of Heracles, if ever he proved false to her. Later, Deianira out of jealousy for Iole sent the garment stained with the blood to Heracles on an occasion of sacrifice, and thus caused his death.

**NES' TOR**, king of Pylos, was the youngest son of Neleus and Chloris, the only one of twelve to escape death at the hands of Heracles. He married Eurydice, who bore him seven sons and two daughters. As a young man he won distinction in war. The Epeans, taking advantage of the Pylians weakened through their defeat by Heracles, kept back the chariot and horses sent to compete in the games at Elis. Nestor led an attack against them, killed Itymoneus, and drove off certain booty. When a counter attack led to the siege of Thryoessa, Nestor, from whom his father concealed the war-horses because he was too young to fight, went on foot, killed Mulius, son-in-law of king Augeas, and drove the enemy off. He fought also against the Arcadians, and took part in the war between the Centaurs and the Lapiths. Later stories relate that he participated in the Argonautic Expedition and in the Calydonian Hunt. He was quite an old man, ruling over a third generation, when he went to Troy with two of his sons and at the head of a large force of warriors. Here he won great renown by his wisdom, justice, and eloquence, and is depicted as an old man with the viewpoint of youth, still full of the joy of living. After the fall of Troy he returned to Pylos, where ten years later he hospitably received Telemachus seeking information about Odysseus.

**NI COS' TRA TE**, an Arcadian nymph, mother or wife of Evander. She went with him from Pallantion to Italy, where he founded a city on the site of the later Rome. In Italy her name was changed to Carmenta, indicative of the gift of prophecy.

NI' COS' TRA TUS, son of Menelaus and Helen. With his half-brother Megapenthes he is said to have driven out Helen after the death of Menelaus.

NIGHT, see Nyx.

NI' KE, called Victoria by the Romans, goddess of victory, was the daughter of Pallas and Styx. She was represented as a youthful goddess, winged, and bearing a wreath or palm-branch, or, as announced of victory, the wand.

NI' O BE, daughter of Tantalus and Dione and wife of Amphion, king of Thebes, by whom she had seven sons and seven daughters. In her pride in her children she boasted herself the superior of Leto, who had but two children, Apollo and Artemis, and refused to take part with the other women in the worship of Leto. Thereupon Leto called on her children to punish Niobe for the insult. With their deadly arrows they killed one by one all the sons as they happily exercised on the field, and then one by one all the daughters weeping for their dead brothers. Amphion, crazed, took his own life, but Niobe was changed into stone as she sat in the midst of her dead. Variations in the story concern the number of the children, whether twelve, fourteen, eighteen or twenty; the place, whether in Thebes or on Mt. Sipylus, where she was turned into stone; and the question of whether all her children perished, or two, Amphion and Chloris, or Amyclas and Meliboea, escaped.

LITERATURE. W. S. Landor, *Niobe*; L. Morris, *Niobe on Sipylus*; Frederick Tennyson, *Niobe*.

ART. Sculpture: Niobe and Child (Uffizi, Florence); Niobids (Uffizi, Florence); Niobid Chiaramonti (Vatican).

NI' SUS. 1. King of Megara, son of Pandion. His rule and his life depended upon a purple hair on his head. When Minos of Crete was besieging Megara, Scylla, daughter of Nisus, fell in love with him and, thinking thereby to win his love in return, cut off the purple hair, and thus betrayed Nisus to the enemy. Instead of marrying her for this service, Minos bound her to his ship and dragged her through the water, or threw her into the sea. She was changed into the sea-bird ciris; while Nisus was changed into the sea-eagle, the enemy of the ciris. 2. Son of Hyrtaeus and the nymph Ida, follower of Aeneas. He was a devoted friend of the young Euryalus, whom he helped to win a race at the funeral games of Anchises by tripping the leader. In the war with the Rutulians, he and Euryalus tried to pass through the lines of the

enemy to carry news to the absent Aeneas. Euryalus was captured, and Nisus, though he might have escaped, returned to help his friend, and both were killed.

NO' TUS, the south wind, called Auster by the Romans, son of Astraeus or Aeolus and Eos, and brother of Zephyrus, Boreas, and Eurus. He brought fog and sickness, harmful to plants and animals and dangerous to mariners.

NOX, Roman name for Nyx, goddess of Night.

NUM' I TOR, father of Rhea Silvia and grandfather of Romulus and Remus. He was the older son of the Alban king Procas but was deprived of his throne by his brother Amulius, who, to protect himself further, killed the son of Numitor and made Rhea Silvia, the daughter, a Vestal Virgin. But Rhea Silvia bore twins to Mars, Romulus and Remus. The king had them exposed, but they were found and brought up by the shepherd Faustulus. When they grew to manhood, Remus was brought before Amulius as a robber and was referred to Numitor as the injured party. Thus a recognition was brought about, and the brothers killed Amulius and restored Numitor to the throne.

NYC' TEUS, brother of Lycus and Orion and father of Antiope. He governed Thebes for Labdacus, minor son of king Polydorus and Nycteis, daughter of Nycteus. Nycteus killed himself out of shame, when Antiope became by Zeus the mother of Zethus and Amphion and fled from her father to Epopeus of Sicyon, who married her. Before his death, however, he entrusted to Lycus the duty of punishing Antiope.

NYC TIM' E NE, daughter of Epopeus, king of Lesbos. Out of shame because she had been dishonored by her own father, she hid in the forest, where Athena, taking pity on her, changed her into an owl.

NYC' TI MUS, youngest of the fifty sons of Lycaon. When Zeus destroyed Lycaon and his sons for impiety, Nyctimus alone was spared in response to the pleas of Gaea.

NYMPHS, (NYM' PHAE), were divinities of lower rank who presided over various provinces of nature. They were countless in number, since every mountain, forest, stream, grove, glen, cave, tree, spring, sea, etc., had its own. Their individual names were often derived from the locality over which they presided, while group names were used collectively of classes of nymphs divided according to the provinces of nature with which they were con-

nected. The main groups were further subdivided into smaller ones, a process which was capable of the same extension as the process of further subdividing the parts of nature. The main groups were: Oceanides, daughters of Oceanus and nymphs of the ocean; Nereides, daughters of Nereus and nymphs of the Mediterranean; Naiades, daughters of Zeus and nymphs of springs, streams, and lakes; Oreades, nymphs of mountains; Dryades or Hamadryades, nymphs of trees and forests.

In general, nymphs were conceived as beautiful maidens, friendly to mortals, and closely associated with the gods, especially with Apollo, Artemis, Pan, Hermes, and Dionysus. They loved play, the dance, and song, they gave aid to human beings in distress, they protected the spring or tree or hill where they dwelt. Some of them, especially the water-nymphs, were goddesses of fertility and fruitfulness, connected with marriage and acting as nurses for the gods, possessing also in some cases gifts of healing and prophecy, bestowing inspiration upon mortals, and having the power to change their form. They were wooed by gods and mortals, were constantly pursued by satyrs, and from them were descended many heroes. A Dryad was supposed to live only during the life of the tree under her protection, but the length of life of other nymphs was undefined, if not eternal. In art, they appear as maidens, nude or lightly clad, with various attributes of their several provinces such as flowers, garlands, water-jars, and the like, and engaging in feminine pursuits or pastimes.

NY' SA, one of the nymphs who took care of the infant Dionysus on Mt. Nysa.

NY SE' I DES, or LY SI' A DES, the nymphs of Mt. Nysa to whom the infant Dionysus was entrusted to be brought up. Their names were Bromia, Cisseis, Erato, Eriphia, Nysa, and Polymnia. Hermes brought Dionysus to them after the death of Ino. They covered his cradle with ivy to conceal him from Hera, and thereafter the ivy was the favorite plant of the god. Zeus set them among the stars as the Hyades.

NY' SUS, the guardian of Dionysus. When the god left Thebes to begin his eastern wanderings, he placed the city in the care of Nysus, and on his return Nysus was unwilling to yield it to him. Dionysus would not quarrel with his old teacher, and after three years a reconciliation took place.

NYX, called Nox by the Romans, the personification of Night. She and Erebus sprang from Chaos, and their union produced

Hypnos (Sleep), Thanatos (Death), Moros (evil fate), Cer (violent death), Dreams, Momos (Blame), Oizys (Sorrow), the Hesperides, the Moerae, Nemesis. Nyx lived in the remote west, whence she came at close of day leading the brothers Sleep and Death. She rode in a chariot drawn by two or four horses and accompanied by the stars. As a goddess she exercised powers both good and evil for man, according to the conception of her as the bringer of rest and escape from care, or as a creature of darkness and death.

## O

**O CE' A NIDS**, (*O CE AN' I DES*), daughters of Oceanus and Tethys, nymphs of the ocean. According to Hesiod there were three thousand of them. The names of some of those appearing in myths are Calypso, Clymene, Clytie, Dione, Doris, Electra, Eurynome, Metis, Ocyroe, Perse, Pleione, Styx, and Tyche. The Oceanids were closely associated, sometimes confused, with the Nereids, nymphs of the Mediterranean.

**O CE' A NUS**, son of Uranus and Gaea, husband of Tethys, and father of the Oceanids, or ocean-nymphs, and the river-gods. Oceanus himself was the mighty river that flowed in a circle around the edge of the world, from which and into which rose and set the sun and the stars. From Oceanus sprang all seas, lakes, rivers, and springs. Near his banks in the far north was the land of the Hyperboreans, in the far south the land of the Aethiopians, and in the far west the Isles of the Blest. According to Homer, he formed the boundary of Earth, Heaven, and Hades. He was the seat of all dark and mysterious things, the origin of gods and men. Personified, he was portrayed as a powerful but kindly old man. He took no part in the war of the Titans against the gods. He and Tethys reared Hera, and received her again during the war of the Titans. In ancient art he was pictured with long beard and hair, sometimes with horns, and surrounded by creatures of the sea.

**OCH' I MUS**, one of the seven sons of Helios on the island of Rhodes. A quarrel having arisen among the sons, and one of them, Taneges, having been killed, all wandered forth from Rhodes except Ochimus and Cercaphus. Ochimus became king, married the nymph Hegetoria, and by her was the father of Cydippe.

OC' NUS, a busy but unobservant man who kept forever twisting a cord which an ass behind him devoured as fast as it was made. His name was proverbial for one who wasted his labor.

O CRIS' I A, mother of Servius Tullius. She was a slave in the house of Tarquin and Tanaquil. One day while making an offering of food on the hearth, she became terrified at the sight of a male form, and reported the matter to Tanaquil. The latter required Ocrisia to array herself as a bride and to remain shut up in the room with the form. She was visited there by a god, either Vulcan or Lar, and by him became the mother of Servius Tullius.

O CYR' RHO E, daughter of the Centaur Chiron and Chariclo. She had the gift of prophecy, and because, against the will of the gods, she foretold the career of Asclepius, she was turned into a mare under the name Hippo.

O DYS' SEUS, Ulysses, called Ulixes by the Romans, the son of Laertes, king of Ithaca, and of Anticlea. He married Penelope, and by her had a son Telemachus. According to some stories Penelope bore him also other sons, and during his wanderings Circe, Calypso and other women bore children to him. Odysseus was from his appeal to their imagination perhaps the most popular of all the heroes among the Greeks.

As a young man during a hunt, in which he took part while on a visit to his grandparents at Parnassus, he killed a boar; but in the fight he was so seriously injured on the knee that he bore a scar ever afterward. At Lacedaemon, where he had been sent on an embassy by his father Laertes, he was presented by his guest-friend, Iphitus, with the famous bow of Eurytus which was to serve him in good stead many years later. To secure poison for his arrows he made another journey as far as Paphos, because an acquaintance, Ilus, who lived nearer, had refused to go out of fear of the gods. When he had reached manhood his father Laertes resigned to him the kingdom which comprised Ithaca and neighboring islands. It was now, or possibly a little earlier, that Odysseus joined the group of Helen's suitors. They agreed, possibly at Odysseus' suggestion, to accede peacefully to Helen's choice of a husband, and to protect him and Helen in the future in case of need. Odysseus was not the successful suitor; but he consoled himself before long by marriage with the rich and prudent Penelope. He was now apparently to settle down to an easy, care-free existence. He was prosperous, an able and popular king of his people, known too for his hospitality and for his reverence for the

gods, in particular for Zeus and Athena. A son, Telemachus, was born to him.

But now the Trojan War broke out, after Paris had stolen Helen away from her husband Menelaus. In spite of his former undertaking to protect the interests of Helen and her husband, Odysseus was loath to go to war. He feigned madness, plowing with animals which could not well be yoked together, and sowing salt for seed. Palamedes however suspected trickery and convicted Odysseus by putting Telemachus in the way of the plowing to see if the father would avoid hurting him. So Odysseus went off to the war, in his ears the cheerless prophecy that he would return only after twenty years, alone, in want, unrecognized, and with all his ships and companions lost.

At the camp of the ships before Troy Odysseus' twelve vessels were in the middle of the line on the beach, and there was established the chief place of assembly. Odysseus was one of the foremost chiefs in the war. A mighty man of valor, fleet of foot, and the best Bowman after Philoctetes, he was often responsible for victory or for a stout defense in time of stress. But more, in council he was the wisest to plan, most eloquent and persuasive in speech, and therefore an able ambassador and an excellent man to reconcile differences which arose among the Greeks. He was indeed Odysseus of many wiles. He brought Chryseis back to her father at Agamemnon's request. He silenced the wordy complaints of Thersites in council. Before Achilles joined the forces at Troy it had been Odysseus' task to find him and induce him to come. Dressed as a girl Achilles had been hidden away at the court of Lycomedes among the women, a plan of his mother to keep him from the death that awaited him at Troy. Odysseus dressed as a peddler entered the palace and among other wares offered weapons. These Achilles seized, betrayed himself, and was induced to accompany Odysseus.

After the death of Achilles, Odysseus contested with Telamonian Ajax for his armor, and won. He brought Neoptolemus, Achilles' son, to the war to take his father's place, and induced Philoctetes to enter the war after it had been learned that only by the arrows of Heracles, which he had, could Troy be taken. Disguised in the ragged garb of a slave Odysseus, with Diomedes, entered Troy as a spy, and succeeded in carrying off the Palladium, a statue of Athena, by whose mighty presence the city had ever been kept safe. Finally the taking of the city was credited to him, for he planned the stratagem of the Wooden Horse and himself led the

band of warriors concealed in its body. He assisted in the capture of Helen and succeeded in having her given back unharmed to Menelaus. By his advice, Astyanax, Hector's son, was put to death. So ended ten years of Odysseus' absence from home.

Now began the return to Ithaca which Homer made the theme of his *Odyssey*, one of the greatest and earliest of all epic poems. Odysseus' fleet driven by the winds first landed at Ismarus, city of the Ciconians, who slew a number of his men in a fight they made to defend themselves from being plundered. Then a north wind lasting many days drove the fleet far off to the land of the Lotus-eaters. On landing, Odysseus sent three of his men as ambassadors to the inhabitants. They were kindly received and given of the lotus to eat. Its effect was to make them lose all interest in home and kindred, so that Odysseus recognizing the danger for them all had to force them on board ship. Sailing again they came to the land of the Cyclopes, giants of one eye living in caves and keeping sheep. With the fleet left in safety Odysseus explored the land in one ship. He landed and, with twelve bold companions spying out the land, found the cave of one Cyclops, Polyphemus, who instead of receiving the strangers hospitably, seized two of them, dashed them to the ground, and devoured them. The rest he imprisoned in his cave, putting a huge stone to block the entrance whenever he was away. Odysseus finally stupefied him by giving him copious draughts of strong wine he had brought with him, and then put out his eye with a beam sharpened and blazing hot from the fire. In his agony the giant called for his friends to help. They came, but when he said that Noman had hurt him—a name Odysseus had assumed—they left him, thinking his misfortune from Zeus. When the blinded Polyphemus let his sheep out in the morning, Odysseus tied his companions under their bellies, and himself escaped by clinging to the fleece under the body of a great ram, so eluding the giant, who was feeling the backs of all leaving the cave. On board the ship they hastily rowed away; but Odysseus could not keep from shouting to the giant his rightful name. In rage the Cyclops hurled a rock at the ship which barely missed destroying it. The blinded Cyclops prayed his father Poseidon to punish Odysseus by preventing his return home, or if permitting it, to let him arrive alone and to find trouble there.

Odysseus in his fleet came next to the island of Aeolus, king of the winds. He entertained them for a month and on their departure caused favorable winds to blow them homeward, while the stormy winds he shut in a bag which he gave into Odysseus'

keeping. When almost home the sailors opened the bag as Odysseus was sleeping, and the storm which followed drove them back to Aeolus. He however would not again receive them.

They sailed on perforce and arrived at the land of the Laestrygonians, whose splendid harbor tempted eleven of the ships to enter. Odysseus however stayed in his outside the harbor-mouth. His caution was his salvation, for the savage inhabitants, man-eating giants they were, sank all the other ships and killed the men. Odysseus with his one crew escaped.

Now he came to the island of Aeaea where the magician Circe ruled. She changed into swine men whom Odysseus had sent inland to explore; but their leader, Eurylochus, who suspecting her had not touched her magic food, escaped. He informed Odysseus who went at once to the rescue. On the way Hermes met him and gave him a magic plant Moly, by whose powers he would be saved from enchantment. So protected he met Circe, and with drawn sword threatened immediate death unless she would free his men. She did so and, more, she entertained them all and so attracted Odysseus that he lived with her for a year. Finally his companions urged departure, to which Circe consented, but advised that he first visit the land of the Cimmerians, a part of Pluto's realm, to consult the seer Tiresias about the future. To get there he must set sail, but let his ship drift. He did so, landed, and dug a trench into which he let the blood of animals, which he sacrificed, flow. The spirits of the dead crowded to drink the blood. Odysseus permitted Tiresias to drink, who thereby regained power of speech and gave the desired information and advice. Then Odysseus' mother drank and was able to tell him of the sad state of affairs at home. The heroes, many of the leaders before Troy who had since died, talked with him. Odysseus now returned to Circe and set sail for home with all his men.

Next he sailed along the coast where the Sirens sang to entice men to their destruction. Warned of this danger by Circe, but wishing to hear the songs they sang, Odysseus stopped the ears of his men with wax, ordering them to bind him to the mast and to row on past the Sirens no matter what orders he gave. By this device he heard the Sirens' songs, and though as greatly attracted as other men he escaped. His next adventure led him through a strait on one side of which a dreadful monster, Charybdis, thrice a day sucked in all the water nearby and all ships on it, while on the other side Scylla, equally dreadful, with her many heads would seize and devour all who came within her reach. Odysseus, following Circe's instructions, kept his ship well away

from Charybdis, but sailed too near Scylla, and lost six of his men whom the monster caught up from the ship before his very eyes.

After this they came to Trinacria where the cattle of Helios were kept. Odysseus was all for going on, as he had been warned by Circe and Tiresias that to kill those sacred beasts would bring terrible punishment. But his men, utterly weary, begged for a rest, promising not to take anything. So Odysseus consented. They landed, and were detained for so long by unfavorable winds that their provisions were exhausted. One day, as Odysseus slept, his men killed some of the cattle and prepared a feast. The meat over the fire lowed, and the hides crept; but the men were not to be deterred. Enraged at the act Helios complained to Zeus before the gods for punishment. And so when Odysseus at last set sail Zeus sent a storm which destroyed the ship and all the men save Odysseus himself, for he was guiltless of wrong. Clinging to the wreck he was carried back to Charybdis whose devouring vortex he barely escaped by clinging to a tree at the water's brink. When the wreck was again disgorged, Odysseus on a timber and rowing with his hands escaped.

Days later he was washed ashore on Ogygia, the island of Calypso. The nymph entertained him hospitably, fell in love with him and kept him with her for some seven years. He longed to go home; but he had no ship nor crew to sail one. She tried to still his longing by promise of immortality and everlasting youth, if he would stay, but she could not persuade him. At last Athena interceded with Zeus who sent Hermes to bid Calypso help him depart. She then assisted him in building a raft, and gave him supplies for the journey. He set out and sailed for many days; but Poseidon at last caught sight of him, raised a storm and wrecked the frail craft. In this crisis, Leucothea, a sea-nymph, offered him a magic scarf which bound about him would sustain him. By its aid he swam for nearly three days and finally reached the shores of Scheria, land of the Phaeacians. These peaceful folk, akin to the gods, were marvelous navigators. Their ships were as swift as birds and needed no pilot for they themselves possessed intelligence.

Odysseus exhausted from his struggle with the waters fell asleep on a pile of leaves in some bushes. Then Nausicaa, the king's daughter, came with her maidens to the shore to wash her clothes. Athena in a dream had bid her come, for she wanted her to aid Odysseus. He was aroused by their talk and came toward them to beg for help. His wild appearance frightened them, but his plea

moved Nausicaa to promise her father's protection. In clothes that she gave him he was received and entertained by the king, Alcinous. After a display of his prowess in athletic contest, going back into the palace he listened to the song of Demodocus, the blind bard, who sang of the Wooden Horse at Troy. The song moved Odysseus to tears, and he revealed his name long known to his host, and at his request told the tale of his adventures. At his urgent plea the king sent him home on a ship. It landed him at Ithaca, and sailed away; but Poseidon in anger changed it into stone, and fixed it a rocky island in the sea.

So now after twenty years Odysseus had come back to his native land. But his dangers were not yet all passed. When he awoke Athena came to him and warned him that many young men of the land, suitors of Penelope, were lording it in his home in spite of Penelope herself and his son Telemachus. For protection the goddess changed his appearance to that of a ragged beggar. So disguised he went to the hut of Eumeus, his faithful swine-herd, who received him though he did not recognize him. Here came now Telemachus, just returned from a long trip in search of news of his father. To Telemachus he revealed himself, and together they planned how to regain control. Next day still dressed as a beggar he went to his house where he was recognized by none save his old dog, Argos. He knew his master and died of joy at the meeting. Odysseus was made sport of by the suitors, but was kindly received by Penelope who bade the old nurse, Euryclea, wash the stranger's feet. While at this task she discovered the old scar made by the attack of the boar years before, and knew him by it.

Now Penelope at Athena's behest, proposed a contest to the suitors, the winner to be her husband, for she, as all people, thought Odysseus dead. Up to this time she had put them off by the stratagem of the web. She had agreed to marry after finishing her weaving; and every day she would weave, but at night secretly unravel it all. This stratagem the suitors had at last discovered. She now proposed that they try, each man of them, to string Odysseus' famous bow, and then send an arrow through twelve rings set up in a row. They accepted the test; but none could string the bow. Telemachus gave even the beggar a chance amid the jeers and laughter of the suitors. With ease Odysseus strung his bow and shot the arrow through the rings. Then at once he chose another mark and shot the most insolent suitor dead. The others looked for arms; but Telemachus had removed them before. They attempted escape; but the doors were barred. So

then Odysseus with Telemachus and the swineherd by Athena's help slew all the suitors. Even then Penelope could not believe that he was Odysseus, until he proved his identity by telling her of secrets known to them alone. One more battle faced Odysseus when the relatives of the suitors came for revenge. He defeated them and made peace. If the seer Tiresias may be believed, Odysseus lived to an advanced age and died at last in peace at home. But there was also a story that he was killed by his own son, Telegonus, whom Circe had borne to him.

Greek artists represented him as a man of good physique, bearded, in the full vigor of life, and of an alert, intelligent expression. They often pictured him in some one or other of his adventures.

LITERATURE. M. Arnold, *The Strayed Reveller*; Dryden, "Ajax and Ulysses" (from Ovid's *Metamorphoses*, XIII); Homer, *Odyssey*; Joyce, *Ulysses*; S. La Follette, *Ulysses*; Landor, *The Last of Ulysses*; Stephen Phillips, *Ulysses*; Jas. Shirley, *The Contention of Ajax and Ulysses*; Tennyson, *Ulysses* and *The Lotus-Eaters*.

ART. Bronze: Ulysses and the Cyclops (Vatican); Odysseus (Doge's Palace, Venice). Relief from Trysa in Lycia, The Slaying of the Suitors (Vienna). Drawings for the *Odyssey* by Flaxman. Painting: Primaticcio, Return of Ulysses (Castle Howard, England); Rubens, Ulysses and Nausicaa (Pitti, Florence); Turner, Ulysses Deriding Polyphemus (National Gallery, London).

OE' AX, son of Nauplius and Clymene. He went with his brother Palamedes to Troy, and when the latter was killed by the Greeks he conveyed the news to his father by writing it on oars which he threw into the sea. In a spirit of revenge he urged Clytaenestra to kill Agamemnon, and his hatred extended to Orestes.

OED' I PUS, son of king Laius of Thebes and Jocasta. Owing to a prophecy that Laius would die at the hands of his son, his father ordered Oedipus to be exposed, with his feet pierced and bound (whence the name Swellfoot), on Mt. Cithaeron. The slave, however, instead of exposing the child, gave him to a shepherd of king Polybus of Corinth, who carried him to the palace. There Polybus and his queen Periboea, being childless, brought him up as their own. When he was grown, Oedipus went to consult the oracle about the truth of a taunt that he was not the son of Polybus and Periboea, and was told that he would kill his father and marry his mother. In order to avoid this terrible fate, he did not return to Corinth, but set out for Thebes instead. On the way

he met Laius journeying to ask the oracle how he might rid Thebes of the Sphinx who was devastating his country. A quarrel sprang up because Oedipus would not yield the road to Laius, and in the fight that followed Oedipus slew Laius. He continued on his way to Thebes, where Creon, now ruling, had offered as reward the kingdom and the hand of the widowed Jocasta to him who should free the land of the Sphinx. The Sphinx was a monster, half lion half woman, that had been sent against Thebes to punish the family of Cadmus for past sins. She crouched by the side of the road and to all travellers put a riddle, on the understanding that she would kill the traveller who failed to solve it but would kill herself if the correct answer were given. The riddle propounded to Oedipus ran 'What animal is it that walks on four legs in the morning, on two at noon, and on three in the evening?' By answering that man walked on four legs as an infant, on two as a man, and with a stick in old age, Oedipus solved the riddle and freed Thebes of the monster. He then became king and married Jocasta, who bore him four children, Eteocles, Polynices, Antigone, and Ismene. Some years later the land was visited with a pestilence, and the oracle commanded the expulsion of the murderer of Laius as the only means of relief. Oedipus applied himself energetically to the task of discovering the guilty man, only to learn finally from Tiresias that he himself was the murderer and the husband of his own mother. Thereupon Jocasta hanged herself, while Oedipus put out his own eyes and wandered forth from the land an exile, accompanied by his faithful daughter Antigone. He found refuge finally at Colonus in Attica. There he was befriended and purified by Theseus and, having propitiated the Furies, died in peace. A variation of the story relates that he was imprisoned in Thebes by his sons or driven out by them, and that he laid upon them the curse that they might kill each other. An older version of the myth tells of a second marriage in Thebes, where Oedipus continued to rule, after the hanging of Jocasta, and assigns the four children to this second wife, Eurygenia, instead of to Epicasta (Jocasta).

LITERATURE. F. H. Doyle, *Oedipus Tyrannus*; E. Fitzgerald, *The Downfall and Death of King Oedipus*; Shelley, *Swellfoot the Tyrant*; Sophocles, *Oedipus the King* and *Oedipus at Colonus*.

ART. Painting: Ingres, Oedipus and the Sphinx (Louvre); Te-schendorff, Oedipus and Antigone.

OE' NEUS, king of Calydon in Aetolia, husband of Althaea and father of Meleager, Tydeus, Toxeus, Gorge, and Deianira. He was

especially honored by Dionysus, who bestowed upon him the vine in return for hospitable entertainment. Heracles fought with Achelous for his daughter Deianira, and it was at the house of Oeneus that Heracles unintentionally killed the boy Eunomus who was serving him at a banquet. Artemis, angry because Oeneus failed to make offerings to her as he did to the other gods for a rich harvest, sent a boar to lay waste his land, and there followed the famous Calydonian Hunt under the leadership of his son Meleager. Oeneus was deprived of his kingdom by the sons of his brother Melas, but his son Tydeus killed them and had to flee to Argos. On the occasion of a second attack upon Oeneus, this time by the sons of his brother Agrius, he was revenged by Diomedes, son of Tydeus, who placed Andraemon, husband of Gorge, on the throne and took the now aged Oeneus with him to Argos. According to one story, he was waylaid and killed in Arcadia by two sons of Agrius who had escaped the slaughter of Diomedes.

OE NOM' A US, king of Pisa in Elis, was the son of Ares and Harpina and the father of Hippodamia. He did not wish to give his daughter in marriage, either because he loved her himself, or because an oracle had prophesied that he would be killed by his son-in-law. He therefore required every suitor to drive a chariot from Pisa to the Corinthian Isthmus, on the understanding that if he, armed and pursuing in his own chariot, overtook the suitor he might kill him, but if he failed to overtake him he would yield Hippodamia to him. Since he had swift horses given him by Ares, he had already killed many suitors before Pelops arrived. But Pelops, or Hippodamia, who had fallen in love with him, bribed Myrtilus, charioteer of Oenomaus, to leave an important bolt out of the chariot of his master, and with winged horses given him by Poseidon, defeated Oenomaus. In the wreck of his chariot, Oenomaus was entangled in the reins and dragged to his death. Another version relates that, seeing in his defeat the fulfillment of the oracle, he committed suicide.

OE NO' NE, a nymph of Mt. Ida, daughter of the river-god Cebrenus. Paris, son of Priam and Hecuba, had been exposed on Mt. Ida and brought up by shepherds in ignorance of his parentage. Oenone lived with him as his wife, bearing him a son Corythus, until the three goddesses appeared before him as judge in the contest of beauty. As a result of this, he deserted her for Helen, and Oenone returned to her father. She had exacted of Paris a promise that he would come to her if he were wounded in the war her gift of prophecy foresaw. Remembering this and her skill at healing,

he had himself taken to her when he was wounded by the arrow of Philoctetes. But she refused to help him and sent him back to Troy. Still in love with him, she immediately repented her hardness of heart and followed, only to find him dead. Thereupon she killed herself either by hanging or by throwing herself into the fire on which his body was burning.

LITERATURE. Landor, *The Death of Paris and Oenone*; W. Morris, "Death of Paris" (in *Earthly Paradise*); Tennyson, *Oenone* and *Death of Oenone*.

ART. Relief: Paris and Oenone (Villa Ludovisi, Rome).

OE NO' PI ON, son of Dionysus and Ariadne, husband of the nymph Helice, and father of Merope. He blinded the giant Orion for having in drunkenness violated Merope and threw him out on the seashore. When Orion later returned to exact punishment, Oenopion had vanished to a palace built under the earth for him by Poseidon.

OG' Y GUS, son of Boeotus or Poseidon, was king of the Ectenes, the first inhabitants of Boeotia. During his reign occurred the great flood known as the Ogygian flood, and Thebes was called after him Ogygia.

O' I CLES, son of Antiphates and Zeuxippe, husband of Hypermnestra, and father of Iphianira, Polyboea, and Amphiaraus. He accompanied Heracles on the expedition against Laomedon of Troy, and, left to guard the ships, was attacked and slain by the Trojans.

O I' LEUS, king of the Locrians and father of the lesser Ajax by Eriopis. He took part in the Argonautic Expedition.

O' LEN, a mythical poet from Lycia or the land of the Hyperboreans. He was the first to sing hymns to the gods, and was associated with the worship of Apollo at Delos.

OL' E NUS, husband of Lethaea. He offered to take upon himself the punishment of Lethaea for having compared her beauty with that of a goddess. Both were turned into stone.

O LYM' PI A, a place in Elis famous for the sacred grove of Zeus and a great religious center. Here were celebrated every four years the Olympic games in honor of Zeus. Many fine buildings and statues were located at Olympia.

O LYM' PIC GODS, the gods who dwelt on Mt. Olympus, that is, the gods of heaven as opposed to the gods of earth or of the

underworld. The great Olympic gods were: Zeus, Hera, Athena, Ares, Apollo, Artemis, Aphrodite, Hermes, Hephaestus, Hebe, and Hestia. Sometimes the earth-goddess Demeter and the sea-god Poseidon were ranked with the chief Olympic deities. In addition to these there were many lesser divinities, such as the Horae, the Charites, the Moerae, the Musae.

Under the term *Consentes Dii* the Romans listed the following twelve gods as forming the council presided over by Jupiter: Jupiter, Neptune, Mars, Apollo, Vulcan, Mercury, Juno, Minerva, Venus, Diana, Vesta, Ceres.

O LYM' PUS, a mountain of Thessaly on whose summit dwelt the gods of heaven. On the highest peak was the palace of Zeus, and nearby in all directions were the homes built by Hephaestus for the other deities. The whole city of the gods was above the clouds, which separated them from the earth and were kept as gates by the Horae. Here were held the councils and the banquets of the gods. Gradually the summit of the mountain came to be identified with the sky, and the home of the gods was accordingly transferred to the heavens. The milky way formed the approach to the citadel of Zeus, and on either side of the great avenue stood the palaces of the other greater deities, while those of the lesser were somewhat withdrawn.

O LYM' PUS. 1. Teacher of Zeus assigned to the task by Cronus. Zeus killed him with his thunderbolt for having advised the Giants to revolt. 2. A Phrygian, pupil of Marsyas. He was famous for having developed the art of flute-playing invented by his master. He was associated with Apollo, as in the musical contest between Apollo and Marsyas, and with Pan, who instructed him in the use of the syrinx.

OM' PHA LE, daughter of Iardanus, widow of Tmolus, and queen of Lydia. When Heracles was seeking purification from the guilt resulting from his murder of Iphitus, it was to Omphale that he sold himself as a slave, in obedience to the command of the oracle. During the three years of his service he performed many feats of daring and bravery for her. Omphale fell in love with him, and bore him a son Lamos. Stories are told of the strong influence of Omphale upon the hero, turning him into an effeminate creature who clothed himself in woman's dress and spent his time among the attendants of Omphale in such feminine pursuits as spinning and weaving. Omphale, on the other hand, donned his lion's skin and carried his club.

O NEI' ROS, or O NI' RUS, the god of dreams who dwelt in the land of the sunset, He was winged and independent of time and space. The word in the plural was used of dreams in general.

O PHEL' TES, called also Archemorus, son of king Lycurgus of Nemea and Eurydice. His nurse was Hypsipyle, formerly queen of Lemnos but now in the service of Lycurgus. When the Seven Against Thebes stopped in the valley of Nemea to get water, Hypsipyle left the child unguarded while she led the heroes to a spring. In her absence Opheltes was killed by a serpent. The Nemean games were celebrated in his honor.

OPS, ancient Italian goddess of fertility and plenty, identified with the Greek goddess Rhea. She was the wife of Saturn and the mother of Jupiter. As goddess of sowing and reaping she was called Consivia, and in early times was probably associated with Consus, the god of crops. Her special festival in December was called the Opalia, but she was honored with Saturn in the Saturnalia also. The temple of Saturn near the Forum was dedicated to both deities.

OP' TI MUS MAX' I MUS, surname of Jupiter.

OR' CUS, Roman god of the underworld, later identified with Pluto. The name Orcus was used also of the underworld itself.

O' RE ADS, (O RE' A DES), nymphs of mountains. Originally, like the Naiads, goddesses of springs and streams, as a class presiding especially over the fountains in the hills they came to be regarded as nymphs rather of the mountains themselves, and their dwelling-places were located on mountain-tops. Like other nymphs, they were associated with Pan and his followers and worshipped by shepherds; but because of the localities they inhabited they were peculiarly close to Artemis, with whom they hunted, played, and danced, and were honored by all hunters.

O RES' TES, son of Agamemnon and Clytaemnestra and brother of Iphigenia and Electra. He was still a child at the time of the murder of his father by Clytaemnestra and her paramour Aegisthus. His mother was on the point of killing Orestes too, when he was snatched out of her hands by Electra, or by his nurse Arsinoe, and sent secretly to Strophius, king of Phocis and husband of Agamemnon's sister Anaxibia. There began his lifelong friendship with Pylades, son of Strophius. When Orestes was about twenty years old, advised by Apollo to avenge the murder of his father, he returned to Mycenae, and with the help of Electra and Pylades killed Aegisthus and Clytaemnestra. For this deed he was driven

mad by the Furies, and wandered from place to place trying to escape them. Finally at Delphi Apollo purified him and sent him to Athens, where he appealed to Athena for deliverance from the Furies. The goddess appointed the Areopagus, a special court, to try him, presided over it herself, and cast the deciding vote for his acquittal. It was still necessary that Orestes should perform a service of atonement, and upon further appeal to Apollo he was commanded to fetch the image of Artemis from her temple in the Tauric Chersonese. Thither he made his way accompanied by Pylades. But upon landing the friends were seized and after a fight carried before the king Thoas, who turned them over to the temple of Artemis to be sacrificed according to the custom of the place. But it chanced that the priestess of the temple was Iphigenia, sister of Orestes. Learning that the prisoners came from Argos, she agreed to free one of them if he would promise to take a letter to Argos for her. Each of the friends insisted that the other should be the one to go and so escape death, but the final decision fell upon Pylades. Then Iphigenia as a precaution against loss repeated the contents of the letter summoning Orestes, and recognition of brother and sister followed. After laying careful plans to get possession of the image of Artemis, the three escaped to Greece. Orestes then returned to Mycenae, and by killing Aletes, son and successor of Aegisthus, recovered his father's kingdom. Having killed Neoptolemus at Delphi, he married his widow Hermione, daughter of Menelaus and Helen, to whom, according to some accounts, he had been betrothed before the Trojan War and who had married Neoptolemus during the period of Orestes' madness. According to another account, it was to Neoptolemus that Hermione had been betrothed, and during his absence at Troy she married Orestes; Neoptolemus on his return took her from Orestes during the period of his madness. The son of Orestes by Hermione was Tisamenus. Thus he gained possession of Sparta, where he ruled until a ripe old age. He is said to have been killed in Arcadia by the bite of a serpent.

LITERATURE. Aeschylus, *Liberation-pourers* and *Eumenides*; Euripides, *Orestes*; Lord de Tabley, *Orestes*.

ART. Sculpture: Orestes, Pylades, and Iphigenia among the Taurians; Orestes and Electra (Villa Ludovisi, Rome); Orestes and Electra (Museum, Naples). Painting: Picot, Orestes and Electra; Pompeian wall-painting, Orestes and Pylades before King Thoas (Museum, Naples).

See also ELECTRA and IPHIGENIA.

O RI' ON, a powerful giant and hunter of great beauty, the son of Hyrieus of Boeotia. Meeting Pleione with her daughters he threatened to do her violence, so that they fled before him. Five years he pursued them, until Zeus changed them into stars and set them in the heavens as the Pleiades. Orion married Side, who was thrown into Hades by Hera for having compared her beauty with that of the goddess. His daughters Metioche and Menippe, called the Coronides, were changed into comets.

According to another tradition, Orion was the son of Poseidon by Euryale, daughter of Minos of Crete, and from his father had the power to walk through the sea. He came to the island of Chios to sue for the hand of Merope, daughter of Oenopion. Oenopion opposed the marriage, and when Orion in a fit of drunkenness violated Merope, he blinded him and threw him out on the sea-shore. Informed that he could recover his sight if he exposed his eyes to the rising sun, Orion betook himself to the workshop of Hephaestus on Lemnos and received from him Cedalion, one of his workmen, to act as guide. Taking him on his shoulders, he went forth into the east, looked upon the rising sun, and was cured of his blindness. When he returned to Chios to get his revenge, Oenopion was spirited away by Poseidon to a palace under the earth. Eos, goddess of the dawn, fell in love with Orion and took him away to live with her. But the gods became jealous of Eos and sent Orion to Delos, where he was slain by an arrow of Artemis. As a hunter he was a constant follower of Artemis, and his death at her hands was ascribed to an attempt to wrong her. Another story relates that Artemis had fallen in love with Orion, and that Apollo, disapproving, once challenged her to hit with her arrow a dark object seen in the sea below. Artemis hit the mark, not knowing that it was her favorite Orion. According to another version, he was killed by the bite of a scorpion, and Asclepius was struck with a thunderbolt for trying to bring him back to life. Both Orion and the scorpion were placed in the heavens as constellations.

OR I THY' I A, daughter of king Erechtheus of Athens. She was seized by Boreas, the north wind, and carried off to his home in Thrace. Her children were Cleopatra, Chione, Zetes, and Calais.

OR' NY TUS, leader of the Arcadians of Teuthis. As a result of a disagreement with Agamemnon at Aulis, he started home with his followers. When Athena, in the form of Melas, tried to detain him, in anger he wounded the goddess with his spear. Upon his arrival

at Teuthis the wounded goddess appeared to him in a dream, caused him to fall sick, and sent destruction upon his fields. The oracle commanded him to erect a statue to the wounded goddess in order to propitiate her.

OR' PHEUS, son of Oeagrus and the Muse Calliope, was a mythical poet born by the river Hebrus in Thrace. Such was the power of his song that wild animals were charmed by it, trees and stones followed after him, fish left their waters, and birds flocked about his head. On the Argonautic Expedition he encouraged his companions and aided them through many dangers by the charm of his music. By his song he won the nymph Eurydice for his bride. But soon after the marriage the shepherd Aristaeus fell in love with her, and as she fled from him across the meadow she was bitten by a snake in the grass and died. Orpheus, finding no happiness in life without her, descended into the underworld to find her. He sang his grief to Pluto and Persephone and begged that they would allow Eurydice to return with him to the upper world. So appealing was his song that the ghosts and the Furies shed tears, the tortured forgot their suffering, and the rulers of Hades yielded to his pleading. But they imposed upon him the condition that, as he preceded her in their ascent to the world above, he look not back until they had passed from the underworld. They had almost arrived at the exit when Orpheus, out of his deep love and anxiety for Eurydice, turned to see if she were still following. Immediately she vanished. So bitter did Orpheus now become in his grief that he scorned all women. For this reason, and because he excluded the Thracian women from the orgies, the Maenads seized him and tore him limb from limb. All nature mourned his death, the trees, the flowers, the stones, the beasts, the streams, and even the Maenads who had destroyed him. The Muses gathered up the pieces of his body and buried them, but his head and his lyre floated down the stream and were carried to Lemnos, which became the seat of his oracle and the home of lyric song. Under the name of Orpheus as founder arose an important religious body that developed a system of philosophy concerned with questions of sin and purification and with life after death.

LITERATURE. Buchanan, *Orpheus the Musician*; Robt. Greene, *Orpheus' Song*; W. Morris, "Orpheus and the Sirens" (in *Life and Death of Jason*); Shelley, *Orpheus*; Edith Wharton, *Orpheus*; Wordsworth, *The Power of Music*.

**ART.** *Sculpture:* T. Crawford, *Orpheus and Cerberus* (Boston Museum). *Painting:* Burne-Jones, *The Story of Orpheus*; Corot, *Orpheus* (New York); Lévy, *Death of Orpheus* (Luxembourg Museum).

See also **EURYDICE**.

**OR' THRUS**, son of Typhon and Echidna, brother of Cerberus and father of the Sphinx. He was a two-headed dog-like monster who with Eurytion guarded the cattle of Geryon. He was killed by Heracles.

**OS' SA**, a mountain in Thessaly near Mt. Pelion and across the vale of Tempe from Olympus. The Giants piled Pelion on Ossa and both on Olympus in their attempt to reach the gods.

**O' TUS**, giant son of Poseidon or Aloeus and brother of Ephialtes. The brothers were known as the Aloadae.

**OX' Y LUS**, son of Orius, married his sister Hamadryas and by her was the father of many daughters called Hamadryades, nymphs of trees.

## P

**PAE' AN**, or **PAE' ON**, or **PAI E' ON**. 1. Physician of the Olympic gods. 2. Surname of gods of help and healing, especially of Apollo and Dionysus. The word paean was also used of hymns to Apollo, and later of a type of song, such as that sung before battle.

**PA LAE' MON**, son of Athamas and Ino. When Athamas, driven mad by Hera, had killed their older son Learchus, Ino leaped into the sea with the other son called Melicertes. The gods changed Ino into a goddess under the name Leucothea, and Melicertes into a god under the name Palaemon. He was called upon for protection when shipwreck threatened, and the Isthmian games were celebrated in his honor. The Romans identified him with Portunus, god of harbors.

**PAL A ME' DES**, son of Nauplius and Clymene. When Odysseus pretended madness in order to avoid taking part in the Trojan War, Palamedes discovered the deception by placing Telemachus, son of Odysseus, in front of his plow and observing that Odysseus

turned aside so as not to injure the child. For this Odysseus bore him a lasting grudge and was credited with having murdered him with the aid of Agamemnon and Diomede, who also hated him for having advocated peace. Other motives assigned were envy of the wisdom and inventiveness of Palamedes. Accounts of his murder vary. According to one, the plotters persuaded him that they had found a treasure in a well, and when he had let himself down into the well they hurled stones upon him. According to another, they concealed some gold in his tent and gave to a prisoner to deliver to Palamedes a forged letter from Priam promising gold for betrayal. They killed the prisoner on the way and used the letter found upon him as evidence of treachery, confirmed by the gold found in his tent. Thereupon the Greeks stoned him to death. Oeax, the brother of Palamedes, informed their father of the murder by writing it on oars and throwing them into the sea. Nauplius avenged the murder by causing shipwreck to Greek ships returning from Troy. Palamedes was honored for his wisdom and was credited with many inventions, notably, letters of the alphabet, numbers, measures, coins, reckonings of time, dice, lighthouses, etc.

PA' LES, an Italian goddess of shepherds. The festival in her honor, known as Palilia or Parilia, was celebrated on April 21 as the birthday of Rome. This gave a special importance to what was probably originally a shepherd festival of purification.

PA LI' CI, twin gods of Sicily, the seat of whose worship was located near Mt. Aetna. They were the sons of Zeus and Thalia. Thalia, fearing the jealousy of Hera, was concealed in the earth at her own request, and at the expiration of the proper time two boys sprang up from her place of concealment. Hephaestus and Aetna are also named as their parents. They were essentially personifications of two warm sulphur springs of the neighborhood. Oaths were taken by these springs and death was the penalty for swearing falsely. The shrine came to have importance as a seat of justice and as an oracle. It was also used as a place of refuge, especially by runaway slaves.

PAL I NU' RUS, pilot of the ship of Aeneas. On the journey from Sicily to Italy the god Sleep, in obedience to Neptune's demand for one victim as the condition of permitting Aeneas to reach Italy safely, caused Palinurus to fall asleep at his post, and then hurled him overboard clinging to an oar. Three days he swam and on the fourth managed to reach the shore, only to be seized and

killed by the natives. In the underworld Aeneas met his ghost and conversed with him. Charon had refused to ferry Palinurus across the Styx because his body was still unburied. But the Sibyl promised that it would receive burial and that the place where his cult was established would be named for him. Hence the name of the promontory Palinurum.

**PAL' LA' DI UM**, an ancient image of the goddess Pallas Athena at Troy. It was said to have been given to Dardanus by Zeus, or to have fallen from heaven at the time of the founding of the city by Ilus. As long as the Palladium remained in Troy the city could not be taken. It therefore became the business of the Greeks to get possession of it. This task was finally accomplished by Odysseus and Diomede, who entered the temple by an underground passage and bore the image off to the Greek camp. It was afterwards carried to Greece by Diomede, but when he landed in Attica was taken from him by Demophoon. It was said that there were two images, one the original kept in hiding, and the other a copy made to deceive robbers. Roman story tells of how Aeneas brought the original with him to Italy, where it came later to the temple of Vesta in Rome. It was thought to have the same protective power for the city of Rome as it had had for Troy.

**PAL' LAS**, a surname of Athena.

**PAL' LAS**. 1. A Titan, son of Crius and brother of Astraeus and Perses. He married Styx and by her became the father of Zelus, Nike, Cratus, and Bia. He was said to be the father also of Chryse, who gave to her husband Dardanus the Palladium as a wedding gift from Athena. 2. Son of Evander, a beautiful youth sent by Evander as an ally of Aeneas in the war against Turnus. He was killed by Turnus, who despoiled him of his belt and thereby ultimately caused Aeneas to slay him. For at the close of their duel Aeneas might have spared his life, had not his eye chanced to fall upon the boy's belt worn by Turnus. 3. One of the Giants. In the battle with the gods he was killed by Athena, who tore his skin from him and wore it as a garment. 4. Son of Pandion and brother of Aegeus, Lycus, and Nisus. With the aid of his fifty sons he made an attack on king Aegeus in order to establish himself as ruler of Athens, but, betrayed by his herald Leos, he was defeated by Theseus.

**PAN**, son of Hermes or Zeus and a nymph, was an Arcadian god of shepherds, herdsmen, and hunters, whose worship spread throughout the Greek world and who came to be identified by the Romans

with Faunus. Pan was conceived as ever wandering in woods and fields, as playing and dancing with the nymphs, and as a musician playing on the syrinx, or pipes of Pan. It was his office to protect the flocks and herds, and to this end he drove away wild animals and inspired in travellers that sudden terror which derives its name *panic* from him. At midday he was thought to take his sleep, and the hour was one of quiet and silence among the shepherds, that the great god might not be disturbed. He was gifted with power over dreams and with prophecy, and there sprang up oracles of Pan. He was frequently associated with Dionysus and his followers, with Cybele, and with Aphrodite. He was represented as having a shaggy bearded human head with two short horns, the trunk and arms of a man, and the legs and feet of a goat. His attributes were the syrinx, the shepherd's crook, the pine. Woodland places in general were his haunts, and the pine, the oak, and the tortoise were sacred to him. His worship was located not in temples but in the forest or in caves, where the shepherds made offerings of such things as milk, honey, and lambs. Later he came to be looked upon as the personification of all nature, and after the establishment of Christianity his worship was set in contrast with it as representing the paganism of antiquity.

Pan as a lover was constantly wooing one or another of the nymphs, only to be rebuffed by them. Syrinx took fright and ran from him, but Pan pursued and was on the point of overtaking her, when she prayed to her sister nymphs to rescue her. Pan, reaching out to embrace her, found that he held in his arms only a number of reeds. Sighing in disappointment, he noticed that the reeds gave forth a plaintive musical sound. Whereupon he placed reeds of unequal length side by side and so made the musical instrument which he named after her.

Many stories are told of his experiences in the service of Dionysus. He was his companion when Dionysus was a child, followed in his train during his wanderings in the east, and was with him when he discovered Ariadne abandoned on the shore by Theseus.

Proud of his skill in music, Pan challenged Apollo to a contest. The judge, Midas, awarded the victory to Pan and was punished therefor by Apollo by having his ears changed into those of an ass.

LITERATURE. W. Browne, *The Complaint of Pan*; Browning, *Pan and Luna*; Mrs. Browning, *The Dead Pan* and *A Musical Instrument*; Buchanan, *Pan*; Bliss Carman, *Pipes of Pan*; P. R. Chalmers,

*A Song of Syrinx*; Dryden, "Pan and Syrinx" (from Ovid's *Metamorphoses*, I); Emerson, *Pan*; Eugene Field, *Pan Liveth*; Fletcher, "Song of the Priest of Pan" and "Song of Pan" (in *The Faithful Shepherdess*); Maurice Hewlett, *Pan and the Young Shepherd*; Keats, "Hymn to Pan" (in *Endymion*, I); Landor, *Pan and Pitys* and *Cupid and Pan*; Roden Noel, "Pan" (in *Modern Faust*); Eden Phillpotts, *A Litany to Pan*; J. W. Riley, *Pipes of Pan*; Shelley, *Hymn of Pan*; E. C. Stedman, *Pan in Wall Street*; W. W. Story, *Pan in Love*; Swinburne, *Pan and Thalassius* and *Palace of Pan*.

**ART.** *Sculpture*: Pan and Apollo (Naples Museum). *Terracotta*: Pan and a Nymph. *Painting*: Rubens, Pan and Syrinx (Buckingham Palace, London); Signorelli, The School of Pan (Palazzo Corsi, Florence); Thumann, Psyche and Pan.

**PANACEA**, a goddess of healing, daughter of Asclepius and sister of Hygeia, Iaso, and Aegle.

**PANATHENAE**, the greatest of Athenian festivals, celebrated in honor of Athena.

**PANDAREUS**, son of Merops of Miletus by a nymph, husband of Harmothoe, and father of Aeson, Cleothesa, and Merope. He stole a golden watch-dog of Zeus and gave it to Tantalus to keep for him. But Hermes discovered the dog and Tantalus was punished. Meantime Pandareus fled with his wife and daughters to Sicily, where he and Harmothoe were punished with death by Zeus.

**PANDARUS**, son of Lycaon. He was a favorite of Apollo, who gave him skill in archery, which won him distinction when he fought against the Greeks at Troy.

**PANDROMOS**, surname of Aphrodite as goddess of the pleasure of love.

**PANDION**. 1. King of Athens, son and successor of Erichthonius. His wife was Zeuxippe, by whom he had four children, the twins Erechtheus and Butes, and Procne and Philomela. He formed an alliance with Tereus and gave him Procne as wife. He died of grief over the fate of Procne. 2. King of Athens, son of Cecrops and husband of Pylia, daughter of Pylas of Megara, by whom he became the father of Lycus, Aegeus, Pallas, and Nisus. He and his sons were driven out of Athens by the Metionidae, sons of his brother. He fled to Megara, where he succeeded to the throne of Pylas. 3. Son of Phineus and Cleopatra. He and his brother Plexippus were falsely accused by their step-mother and deprived of their sight by Phineus.

PAN DO' RA, the first woman on earth, so named either because she was the gift of all the gods to men, or because she was endowed with gifts by all the gods. Zeus, angered because of the theft of fire by Prometheus, commanded Hephaestus to fashion a creature of earth and water to be an evil which all men would desire. Hephaestus made a woman. Athena endowed her with skill at handicraft, Aphrodite with charm and beauty, Hermes with cunning and flattery. She was taken by Hermes to Epimetheus, who, in spite of the warning of his brother Prometheus to have no dealings with Zeus, accepted the gift and made her his wife. Pandora had brought with her a box which she had been forbidden to open. Overcome with curiosity she raised the lid, and there flew out all the evils, diseases, vices, troubles, and spread themselves among men. Quickly she shut the lid again, in time to prevent the escape of one thing only—Hope.

LITERATURE. Longfellow, *Masque of Pandora*; Thos. Parnell, *Hesiod, or the Rise of Woman*; D. G. Rossetti, *Pandora*.

ART. Painting: Sichel, Pandora; F. S. Church, Pandora. Crayon: D. G. Rossetti, Pandora.

PAN' DRO SOS, daughter of Cecrops of Athens and sister of Aglauros and Herse. To the three sisters Athena gave a chest in which she had concealed Erichthonius with the command not to open it. Pandrosos alone obeyed; the others, punished with madness for their disobedience, hurled themselves down from the Acropolis. Pandrosos was honored with a shrine on the Acropolis near that of Athena.

PAN' CRA TIS, daughter of Aloeus and Iphimedia and sister of the Aloadae. With her mother she was taken from Naxos by the Thracians under Butes, and became the wife of Agassamenus, successor of Butes.

PAN' O PEUS, son of Phocus and Asteria and twin brother of Crisus, with whom he fought before birth. He was the father of Epeus, who built the Wooden Horse for the Greeks at Troy, and of Aegle, wife of Theseus. Panopeus accompanied Amphitryon on his expedition against the Taphians, and as a mighty hunter took part in the Calydonian Hunt. The hatred between the twin brothers was life-long, and they always differed. Thus, while Panopeus was a friend of Aegisthus and Clytaemnestra, the family of Crisus befriended Orestes.

PAN OP' TES, a surname of the all-seeing gods, but used especially of Argus of the hundred eyes who kept watch over Io.

PAN' THUS, or PAN' THO US, husband of Phrontis and father of Hyperenor, Euphorbus, and Polydamas, was a priest of Apollo at Troy.

PAPH' IA, surname of Aphrodite, who was called Paphian because it was at Paphus in Cyprus that she first came to land when she rose from the sea.

PAR' CAE, the Fates, Latin equivalent of the Greek Moerae. Parca was an ancient Roman goddess of birth, but came to be identified with Moera, and then was increased to three to correspond with the three Moerae.

PAR' IS, called also Alexander, was the son of Priam and Hecuba of Troy. Before his birth Hecuba dreamed that she brought forth a burning brand that set fire to the whole city. The dream, referred to Aesacus for interpretation, was declared to mean that the child soon to be born would bring about the destruction of Troy. Priam therefore gave the child to a slave, Agelaus, to expose on Mt. Ida. There he was nursed for five days by a bear, then was found by a shepherd, and brought up by him as his son. When he was grown, he fell in love with and married the nymph Oenone, daughter of the river-god Cibrenus. He distinguished himself as a brave and skillful defender of the cattle and herdsman against robbers, often recovering booty that had been driven off. One day messengers came from king Priam to fetch a bull to be given as a prize at a contest, and when they chose a favorite animal of Paris he followed to the city, entered the contest, and won over all competitors, including his brothers. Here Cassandra recognized him, and Priam acknowledged him as his son. Paris was selected by Zeus to settle the dispute of Hera, Athena, and Aphrodite as to which was the fairest. This dispute had been occasioned by Eris, who, angry because she had been excluded from the marriage celebration of Peleus and Thetis, had tossed among the company the apple of discord bearing the inscription "To the fairest." Hermes conducted the goddesses to Paris on Mt. Ida, and after each had offered a bribe—Hera power, Athena victory in battle, and Aphrodite the most beautiful woman in the world—Paris gave his decision in favor of Aphrodite. This incident is known as the Judgment of Paris. Following the instructions of Aphrodite, Paris crossed over to Sparta, where he was hospitably entertained by Menelaus and Helen. By gifts and his personal attractions he

soon won Helen's love, and during an absence of Menelaus in Crete he sailed away by night with Helen and much treasure. To avenge this wrong the chieftains of all Greece banded together, assembled a fleet at Aulis, and sailed for Troy. So began the Trojan War. Here Paris appeared in a double rôle, sometimes as a brave fighter especially effective with bow and arrow, sometimes as a coward seeking the protection of his chamber and frequently rebuked and urged to battle by Hector and others. He fought, and was defeated by, Menelaus, but was rescued by Aphrodite. It was by the arrow of Paris that Achilles fell fatally wounded in his vulnerable heel. According to one account, Paris, aided by Deiphobus, treacherously murdered Achilles in the temple of Apollo, whither he had gone to fetch Polyxena. At the capture of Troy Paris met Philoctetes in an archery battle and was fatally wounded by him with one of the arrows of Heracles. He then remembered his promise to Oenone and had himself taken to Ida. But Oenone refused to aid and sent him away. Immediately she repented her cruelty, followed after him, and when she saw his body burning threw herself upon the fire and perished.

LITERATURE. Jas. Beattie, *Judgment of Paris*; J. S. Blackie, *Judgment of Paris*; Harry Kemp, *Paris to Helen*; W. Morris, "Death of Paris" (in *Earthly Paradise*); George Peele, *Arraignment of Paris*.

ART. Sculpture: Canova, Paris. Painting: Fr. Albani, The Judgment of Paris (Madrid Museum); Giordano, The Judgment of Paris (Berlin Museum); H. P. Gray, The Judgment of Paris, (Corcoran Gallery, Washington); Mengs, The Judgment of Paris, (Hermitage, Leningrad); Giulio Romano, The Judgment of Paris (Ducal Palace, Mantua); Rubens, The Judgment of Paris (National Gallery, London); Watteau, The Judgment of Paris.

See also HELEN, OENONE.

PAR NAS' SUS, a mountain near Delphi sacred to Apollo and the Muses.

PAR THE' NI US, son of Phineus and Cleopatra. He and his brother were accused falsely by his step-mother and deprived of their sight by Phineus.

PAR THEN O PAE' US, son of Talaus of Argos by Lysimache, and brother of Adrastus and Eriphyle. Another version makes him son of Meleager by Atalanta. He was distinguished for his beauty and his skill with the bow. Against the prohibition of Atalanta, he became one of the Seven Against Thebes, and in the attack was

killed by Periclymenus. Dying, he ordered his hair to be cut off and sent to his mother in place of his body.

**PAR THEN' O PE**, one of the Sirens. When Odysseus sailed by without stopping, she threw herself into the sea and was drowned. Her body was cast up on the shore where Naples now stands, and the city was called after her Parthenope.

**PAR' THE NOS**, the Virgin, surname of Athena and of Artemis.

**PA SIPH' A E**, daughter of Helios and Perseis and sister of Aeetes and Circe, was the wife of king Minos of Crete. Their children were Androgeus, Deucalion, Glaucus, Catreus, Acalle, Ariadne, Phaedra, and Xenodice. Poseidon had sent to Minos in answer to prayer a bull of wonderful beauty for sacrifice as a sign that the gods favored him as ruler of Crete. Minos was so captivated by it that he substituted another in its place that he might keep it. As punishment for this Pasiphae was inspired with an uncontrollable love for the bull, and gave birth to the monster Minotaur.

**PA TRO' CLUS**, son of Menoetius and Sthenele. While still a boy he accidentally killed the son of Amphidamas. As a result, he left Locris and betook himself to Peleus in Phthia, where he grew up with Achilles. A friendship developed between the two which became proverbial. At Troy, when the Greeks were hard pressed by reason of the withdrawal of Achilles from battle, Patroclus persuaded Achilles to lend him his armor that he might renew the fight and terrify the Trojans by appearing on the field as Achilles. Achilles agreed, and for a time Patroclus was successful, slaying many heroes and driving the Trojans before him. But finally he was slain by Hector, and there sprang up a terrible fight over his body. When Antilochus brought the news to Achilles, the hero was at first inconsolable in his grief, then, seized with sudden passion for revenge, went forth again into battle, dealing death and destruction.

**PAX**, a personification, goddess of Peace, called Eirene by the Greeks. Augustus set up in her honor the famous Ara Pacis on the Campus Martius in 13 b. c., and in 75 a. d. Vespasian erected a temple to her. Her attributes were the same as those of Eirene, the olive branch, the caduceus, and the horn of plenty.

**PEG' A SUS**, the winged horse, son of Poseidon and the Gorgon Medusa. He, with Chrysaor, sprang from the body of Medusa when she was beheaded by Perseus, and was called Pegasus because born by the fountains of Oceanus. At once he flew up into the

heavens, and joined the immortals. Athena caught and tamed him. When Bellerophon was starting out on his expedition against the Chimaera, Athena gave the hero a golden bridle and led him to the spring Pirene at Corinth, where Pegasus was drinking. Pegasus yielded himself to the bridal and, allowing the hero to mount, bore him away through the air. With his aid Bellerophon slew the Chimaera and was victorious over the Amazons. But when he wished to mount to heaven, Pegasus threw him and returned to Olympus to renew his service to Zeus.

Later story described Pegasus as the horse of the Muses. When they were contesting in song with the daughters of Pierus, streams stood still and Helicon lifted his height to the heavens. To check the latter's growth Poseidon commanded Pegasus to strike Helicon, and where his hoof struck sprang forth the fountain Hippocrene, source of inspiration to all who drank of its waters. The springs Aganippe and Pirene also owed their origin to the hoof of Pegasus. Thus in still later times he came to be regarded as the source of poetic inspiration.

PEI' THO, called Suadela by the Romans, was the personification of Persuasion, representing especially the power of words in the service of love. She was therefore closely associated with Aphrodite as one of her attendants. She came also to be regarded as a promoter of harmony in marriage. Besides, she represented powers of persuasion in the political life of the state, and in this capacity was associated with Eunomia and Tyche.

PE LAS' GUS, son of Triopas and Sois. He received Demeter in his house when she came to Argos seeking Persephone, and his sister Chrysanthis told her of the theft of her daughter by Pluto. Pelasgus was the father of Larissa.

PE' LEUS, son of Aeacus and Endeis, brother of Telamon, and by Thetis father of Achilles. Peleus and Telamon killed their half-brother Phocus and in consequence were banished from Aegina. Peleus, accompanied by the Myrmidons, went to Phthia in Thessaly, and there received purification from Eurytion. He married Eurytion's daughter Antigone, and received as dowry a third of his land. He went with Eurytion to the Calydonian Hunt, and having unintentionally killed him fled from Phthia to Iolcus, where king Acastus received and purified him. The wife of Acastus fell in love with him and, being repulsed, slandered him to Antigone and to Acastus. Antigone hanged herself. Acastus took Peleus hunting on Mt. Pelion, and when Peleus had fallen asleep at the hour of rest

took away and hid his sword, a wonderful gift of Hephaestus, so that he might be at the mercy of the Centaurs. The latter attacked him, but one of them, Chiron, rescued him and restored his sword to him. Peleus then captured Iolcus and killed Acastus and his wife.

Peleus, to whom the gods had decreed the sea-goddess Thetis as wife, sought the advice of Chiron on how he might win her. He was told to seize the goddess while she slept and to hold her fast, despite the transformations into fire, water, serpent, and fish, until she promised to marry him. This he did, and the marriage was celebrated in Chiron's cave on Mt. Pelion. To it came all the gods with gifts, except Eris. Incensed that she had been excluded, Eris tossed among the guests the apple of discord inscribed with the words "To the fairest," thus giving rise to the Judgment of Paris and the Trojan War. Among the divine gifts were the horses and weapons that later came into the possession of Achilles. Peleus is said to have taken part in many of the great heroic enterprises—the funeral games of Pelias, the Calydonian Hunt, the Argonautic Expedition, and the expedition of Heracles against Troy. He lived to an extreme old age, surviving both his son Achilles and his grandson Neoptolemus.

**PE' LI AS**, son of Poseidon and Tyro and twin-brother of Neleus. The brothers were exposed by Tyro, but were found and brought up by herdsmen. Meantime Tyro had married Cretheus of Iolcus, to whom she bore Aeson, Pheres, and Amythaon. When Pelias and Neleus had learned of their parentage, they drove out of Iolcus Aeson, who had succeeded to the throne of Cretheus. As a result of a quarrel, Neleus fled to Messenia, and Pelias retained the rule of Iolcus. He married Anaxibia, who bore him Acastus, Alcestis, Pelopia, and Hippothoe. Apparently safe on his throne, he was warned by an oracle to beware of a man with one shoe. Twenty years later came Jason, clad in the skin of a panther, unkempt, and wearing but one shoe. Pelias, remembering the oracle, planned to get rid of him, and when Jason demanded of him the restoration of the throne he agreed to yield it to him peaceably if Jason would first bring him the Golden Fleece. During Jason's absence he killed Aeson. Jason returning took his revenge by persuading the daughters of Pelias to let Medea employ her magic powers to restore their father's youth. To this end they cut him to pieces and boiled him in a cauldron. His son Acastus drove Jason and Medea out of Iolcus, and instituted funeral games in honor of Pelias.

**PE LI' DES**, patronymic of Achilles.

PE' LI ON, a range of mountains in Thessaly in which was the cave of the Centaur Chiron. The Giants piled Pelion on Ossa in their attempt to reach Olympus.

PELOPIA, daughter of Thyestes and by her own father mother of Aegisthus. She married her father's brother Atreus, and when the child was born exposed him to die. But he was found, accepted by Atreus, and brought up as his son.

PELOPIDI, descendants of Pelops, used especially of Atreus, Thyestes, Agamemnon, Menelaus, and Orestes.

PELOPS, son of Tantalus and grandson of Zeus. When he was a child, his father cut him to pieces and served his flesh as food to the gods. But the gods were not deceived, and only Demeter, absorbed in grief over the loss of her daughter, ate of it. Hermes was ordered to replace the flesh in a pot and cook it back to life. When Pelops was thus restored, Demeter supplied him with an ivory shoulder in place of the one she had eaten. Pelops migrated from Asia Minor to Elis in Greece, where he sought the hand of Hippodamia, daughter of king Oenomaus of Pisa. Oenomaus, fearing the fulfillment of an oracle to the effect that he would be killed by his son-in-law, and being a skillful charioteer, required every suitor to drive a chariot from Pisa to the Corinthian Isthmus, on the understanding that if he, armed and pursuing in his own chariot, should overtake the suitor he would kill him, but if he failed he would yield him his daughter. Pelops entered the contest with winged horses given him by Poseidon, and bribed Myrtilus, charioteer of Oenomaus, to leave an important bolt out of his master's chariot. He thus won the race and Hippodamia, while in the wreck of the chariot Oenomaus was killed. Pelops then threw Myrtilus into the sea to avoid paying him the promised reward, and the dying curse of Myrtilus brought woes upon the whole family of Pelops. He had six sons by Hippodamia, of whom the most famous were Atreus and Thyestes. Chrysippus, a son by the nymph Axioche, was his favorite and the cause of jealousy on the part of Hippodamia. At her instigation, Atreus and Thyestes murdered Chrysippus and were driven out of Elis by Pelops. Pelops had great wealth and power and extended his rule over a large part of the Peloponnesus, which derived its name from him. He took possession of Olympia and revived the games there, and after death was held in special honor on that account.

PENTES, Roman gods of the store-room, two in number, watching over the food supply and the general welfare of the house-

hold. The hearth was their special place of worship, and they were closely associated with the Lar of the home and with Vesta. The word Lares was sometimes used to include the Penates, or the two names were used interchangeably. Especially sacred to the Penates was the store-room itself and the dinner-table, whence food was taken to be sacrificed to them. As each household had its Penates, so the state also had public Penates, housed in the temple of Vesta and served by the Vestal Virgins. It was believed that they had been brought by Aeneas to Lavinium and later transferred to Rome. In later days sculptured representations were made of the private Penates in shrines in the homes, and of the public Penates in their temple in the Velia.

PE NEL' O PE, daughter of Icarius and the nymph Periboea, was the wife of Odysseus and the mother of Telemachus. As a maiden she was sought by many suitors, and Icarius ruled that a footrace should determine the fortunate one. When Odysseus won, Icarius tried to withdraw from the bargain. Odysseus left the decision to Penelope, who indicated her desire to go with him by hiding her blushes behind a veil. She was still a young woman, and Telemachus an infant, when Odysseus left for the Trojan War. Twenty years, the ten years of the war and the ten years of his wanderings, she awaited his return, though her home was besieged by scores of suitors, who devoured her possessions and made her life miserable. Three years she put them off by saying that as soon as she had woven a burial garment for Laertes, the aged father of Odysseus, she would give her decision in favor of one of them. She prolonged the time by unravelling at night what she had woven in the day. At last her servants betrayed her stratagem and matters were becoming very critical, when Odysseus returned disguised as a beggar. Penelope had proposed to the suitors an archery contest with the bow of Odysseus to determine which should marry her. But none could draw the bow except the beggar himself. He turned it upon the suitors and slaughtered them. Penelope then recognized Odysseus by certain signs and rejoiced in her recovered happiness. Penelope was regarded as the model of a chaste and faithful wife, and Homer's picture of her in the *Odyssey* is that of a charming woman of beauty, wit, and character, devoted to husband and son, a dignified mistress of her household, skilled in the domestic arts, patiently bearing suffering, tender in feeling. A later story ascribed to her various amours with the suitors, by one of whom she became the mother of Pan; told of her banishment, or death, at the hands of Odysseus for her unfaithful-

ness; and made her the wife of an illegitimate son of Odysseus after the latter's murder by the same.

LITERATURE. R. Buchanan, *Penelope*; Homer, *Odyssey*; Landor, *Penelope*; E. C. Stedman, *Penelope*.

ART. Sculpture: *Penelope* (Vatican). Painting: C. F. Marchal, *Penelope*. Crayon: D. G. Rossetti, *Penelope*.

See also ODYSSEUS.

PE NE' US, a river-god, son of Oceanus and Tethys. He was the husband of Creusa and the father of Hypseus, Daphne, Cyrene, and Iphis.

PEN THE SI LE' A, queen of the Amazons, daughter of Ares and Otrere. She fought for the Trojans, and was killed by Achilles. As she was dying, Achilles was inspired with love for her and permitted her burial by the Trojans. According to another account, Thersites was killed by Achilles for ridiculing his love for her, and Diomede, angered by this deed, threw her body into the river Scamander.

PEN' THEUS, king of Thebes, son of Echion and Agave. When Dionysus came to Thebes to introduce his worship, he filled with frenzy his mother and her sisters, Ino and Autonoe, who had denied his divine origin, and forced them to take part with the other women in the wild rites celebrated on Mt. Cithaeron. But Pentheus still refused to honor the god. Dionysus, assuming the form of a servant, allowed himself to be imprisoned by Pentheus. He then freed himself, caused the palace of Pentheus to be burned, and by other warnings tried to break down his opposition. Nothing availing, he finally persuaded Pentheus to don woman's dress and go out to the mountain to witness the celebration of the women. There he hid him in a fig-tree and called the Maenads, led by Agave, now crazed and mistaking her son for a wild animal. The frenzied women uprooted the tree, seized Pentheus, and tore him limb from limb.

PE PHRE' DO, one of the three Graeae.

PER' DIX, son of Perdix, entrusted by his mother to his uncle Daedalus. Under the latter's instruction he exhibited ability as an inventor of tools while still a boy, and the saw, the chisel, and the compass were attributed to him. Daedalus out of jealousy hurled him down from the Acropolis, but Athena changed him into a partridge in mid-air.

PE REN' NA, same as Anna Perenna.

**PER' GA MUS**, youngest son of Neoptolemus and Andromache. After the death of Helenus, Pergamus accompanied his mother back to Asia. As the result of a duel with Arius, ruler of the city Teuthrania, he got possession of the city and named it after himself.

**PER I BOE' A.** 1. Wife of Polybus, king of Corinth. She brought up as her own child the infant Oedipus, who had been exposed and found by a shepherd. 2. Daughter of Alcathous and wife of Telamon, to whom she bore Ajax. 3. Daughter of Hipponous and wife of Oeneus, to whom she bore Tydeus.

**PER I CLYM' E NUS.** 1. Son of Poseidon and Chloris, was one of the defenders of Thebes against the Seven. He killed Parthenopaeus and would have killed Amphiaraus, had not Zeus split open the earth to receive him. 2. Son of Neleus and Chloris and brother of Nestor. He was renowned for his bravery, and Poseidon had given him the power to change his form into that of plant or animal. When Heracles attacked Pylus, he assumed the form of a bee but nevertheless was killed by the hero.

**PER I E' RES**, son of Aeolus of Thessaly and Enarete. He married Gorgophone, daughter of Perseus, who bore him Aphareus, Leusippus, Tyndareus, and Icarus.

**PER' I PHAS.** 1. Son of Epytus, was a Trojan herald whose form Apollo assumed in order to encourage Aeneas in battle. 2. A king of Attica before Cecrops so honored for his justice and piety that men called him Zeus. For this Zeus wished to destroy him, but at Apollo's request changed him into an eagle and made him king of the birds.

**PER I PHE' TES**, son of Hephaestus and Anticlia, a monster of Epidaurus who slew wayfarers with a huge iron club. He blocked the path of Theseus on his way from Troezen and in the fight that ensued was killed by the hero.

**PE' RO**, daughter of Neleus and Chloris and sister of Nestor. By reason of her beauty she had many suitors, but Neleus would give her only to that suitor who should bring him the cattle of Iphiclus. The seer Melampus aided his brother Bias in winning her by going for the cattle himself. Caught stealing them, he was imprisoned for a year, but by foretelling the collapse of the prison he won the confidence of the father of Iphiclus, and after curing Iphiclus of sterility was allowed to take the cattle. Thus Pero was won for Bias.

PER' SE, daughter of Oceanus and by Helios mother of Aeetes, Circe, Pasiphae, and Perses.

PER SEPH' O NE, called also Cora, and by the Romans Proserpina and Libera, was the daughter of Zeus and Demeter and the wife of Hades, or Pluto. As queen of the lower world she was a goddess of death, while as daughter of Demeter she was a goddess of fertility and vegetation. In worship she was inseparably associated with Demeter, the two being the central figures in the Eleusinian mysteries. She was, further, connected in worship with Dionysus; and she was often confused with Hecate as a goddess of darkness and of the spirits of the dead.

While Persephone was gathering flowers in a meadow in Sicily, suddenly the earth opened, Pluto dashed up in his chariot, seized the maiden, and made off with her to his kingdom of the underworld. There he made her his wife and queen. Demeter, grief-stricken, wandered for a long time over the earth seeking her lost daughter, refusing the while to allow the earth to produce. Zeus finally took pity upon her and sent Hermes with orders to Pluto to restore Persephone to her mother. Pluto obeyed, but only after he had secretly given Persephone a part of a pomegranate, so that, having eaten in the underworld, she would be obliged to return to him. In the chariot of Pluto Persephone mounted with Hermes to the upper world and was reunited with her mother. But because she had eaten of the pomegranate she had to spend a third of each year in the underworld. Thus she represents the birth of vegetation in the spring, the fruits and harvests of summer and autumn, and the death of vegetation in the winter. Out of this conception grew also the Eleusinian doctrine of immortality.

As the daughter of Demeter, Persephone was represented as a beautiful young maiden with the cornucopia as attribute; as the wife of Pluto she was pictured as a stern inflexible queen, with the pomegranate as attribute.

LITERATURE. Jean Ingelow, *Persephone*; L. Morris, "Persephone" (in *Epic of Hades*); D. G. Rossetti, *Proserpina*; Shelley, *Song of Proserpine*; Swinburne, *Hymn to Proserpine* and *The Garden of Proserpine*; G. E. Woodberry, *Proserpine*.

ART. Sculpture: East Pediment of the Parthenon; H. Powers, *Proserpine* (Pennsylvania Academy of Fine Arts). Painting: D. G. Rossetti, *Proserpine* (Liverpool).

See also DEMETER and HADES.

PER' SES, son of Crius and Eurybia, brother of Astraeus and Pallas, and by Asteria father of Hecate. A later version makes

Perses the son of Helios and Perse, and the brother of Aeetes, Circe, and Pasiphae. Perses deprived Aeetes of his kingdom and was killed by Medea, or her son Medon, after her return to Asia.

PER' SEUS, son of Zeus and Danae. An oracle had foretold to Acrisius, the father of Danae, that his daughter would bear a son who would kill him. To make this impossible, he confined Danae in a brazen chamber underground. But Zeus visited her in the form of a shower of gold, and Perseus was born. When Acrisius learned of the birth, he placed Danae and her child in a chest and threw it into the sea. It floated to the island of Seriphos, where a fisherman named Dictys found it and took Danae and Perseus to his home. There they lived until Perseus was grown to manhood. Meantime, Polydectes, king of Seriphos, fell violently in love with Danae, and, finding Perseus an obstacle in his way, tricked him into promising to fetch the Gorgon's head, threatening harm to Danae if he failed. To Perseus, in doubt what action to take, came Hermes offering encouragement, and leading him, under Athena's guidance, to the Graeae, the three old women who had among them but one eye and one tooth. Perseus seized the eye and the tooth as they were being passed from one to another, and as the price of regaining them forced them to tell him the dwelling-place of the nymphs who had the helmet of Hades, the winged sandals, and the magic wallet. Equipped with these tools and with a shield that shone like a mirror, gift of Athena, and a curved sword, gift of Hermes, he flew to the dwelling of the Gorgons by the stream Oceanus, and came upon the sisters sleeping. Following the advice of his guiding deities and using the shield as a mirror so that he would not be turned into stone by looking directly into the face of Medusa, he beheaded her, placed the head in his wallet, and flew away. The other two Gorgons pursued, but the helmet of Hades, rendering him invisible, enabled him to escape. In the course of his flight Perseus encountered Atlas and asked of him hospitable entertainment. But Atlas, fearing that he might be the son of Zeus who, according to prophecy, would rob him of the apples of the Hesperides, refused and tried to drive Perseus away. But Perseus showed him the Gorgon's head, and he was turned into the mountain of stone that supports the sky.

Perseus came next to Aethiopia, where he found Andromeda, daughter of king Cepheus and Cassiopea, chained to a rock to be devoured by a sea-monster. For her mother had claimed to be more beautiful than the Nereids, and in punishment Poseidon had sent the monster to ravage the coast. Only by the sacrifice of

Andromeda could the god be appeased. Perseus, inflamed with love for the maiden, and having exacted from the father the promise of her hand in marriage, killed the monster and freed Andromeda. Before the coming of Perseus she had been betrothed to Phineus, the brother of her father. When he came to claim her there ensued a terrible fight, in which Perseus fought single-handed against Phineus and his followers, but came off victor by using the Gorgon's head to turn his enemies into stone.

Perseus then returned with Andromeda to Seriphos, to find that his mother and Dictys had sought sanctuary at the altar to escape the violence of Polydectes. Perseus went to the palace, summoned the friends of the king, and turned them all into stone by showing them the Gorgon's head. He placed Dictys on the throne, gave the sandals, the wallet, and the helmet to Hermes to return to the nymphs, and presented to Athena the Gorgon's head, which she thereafter wore on her shield, or aegis. Perseus, taking Danae and Andromeda with him, went thence to Argos to find Acrisius. But Acrisius had fled to Larissa in Thessaly. Perseus followed, and taking part in certain games over which Acrisius was presiding, accidentally struck his grandfather with a discus and killed him. He gave the rule over Argos to Megapenthes, son of Proetus, in exchange for the rule over Tiryns. The children of Perseus and Andromeda were Gorgophone, Perses, Alcaeus, Sthenelus, Heleius, Mestor, and Electryon.

**LITERATURE.** W. Morris, "The Doom of King Acrisius" (in *Earthly Paradise*).

**ART. Sculpture:** Canova, Perseus (Vatican); Benvenuto Cellini, Perseus (Florence). **Painting:** Burne-Jones, Perseus and the Graeae; Giordano, Perseus and Phineus (Dresden Gallery).

See also ANDROMEDA and MEDUSA.

**PHAE A' CI ANS, (PHAE A' CES)**, a mythical people living on the island of Scheria, commonly identified with Corcyra, whither they had migrated from Hypereia when driven out by the Cyclopes. They were a fortunate people, blessed with great plenty, living in luxury, remote enough to be free from wars, and visited by the gods in person. They were especially skillful as mariners. Their ships were as swift as birds and needed no pilots, knowing of themselves and steering directly for, their destination. Seafarers could count upon the Phaeacians for aid in time of danger and shipwreck. Odysseus was hospitably received and entertained by their king Alcinous, his wife Arete, and their daughter Nausicaa.

When he had told them of his adventures, they supplied him with a ship which brought him safely to Ithaca. When the ship returned, it was transformed into stone by Poseidon, who was hostile to the Phaeacians because of their services to travellers by sea. Jason and Medea also were protected by Alcinous in their flight from Aeetes after the taking of the Golden Fleece.

**PHAE'DRA**, daughter of Minos and Pasiphae and sister of Ariadne. She became the wife of Theseus after the death of his former wife Antiope, and bore him two sons, Acamas and Demophoon. She fell in love with her step-son Hippolytus, and when he rejected her proposals accused him falsely to the jealous Theseus. Poseidon sent a monster from the sea to frighten the horses of Hippolytus and he was killed in the wreck of his chariot. In remorse Phaedra committed suicide.

**PHA'E THON.** 1. Son of Cephalus and Eos. He was stolen by Aphrodite and made an attendant on her temple. 2. Son of Helios and the nymph Clymene. Phaethon grew up as the son of Clymene by her husband Merops, king of Aethiopia. But having learned from his mother that Helios was his true father, and being the object of jeers because he claimed such divine parentage, he went to the palace of the sun by the advice of Clymene and demanded the privilege of driving the sun-chariot for a single day as proof of his birth. Helios reluctantly granted the request, and after many warnings and instructions sent him on his perilous journey. Accordinging to an earlier version, it was without the knowledge of Helios, but with the aid of his sisters, the Heliades, that he mounted the chariot and drove away. At first all went well, but soon the inexperienced driver lost control of the fiery horses of the sun, strayed from the beaten track, and drove so near the earth that it was set on fire. Thereupon Zeus struck him with a thunderbolt and hurled his body into the river Eridanus. His sisters, grief-stricken, wept so bitterly that they were turned into poplars and their tears into amber.

**LITERATURE.** G. Meredith, *Phaeton*; A. Noyes, *The Ride of Phaethon*; Prior, *Female Phaeton*; J. G. Saxe, *Phaethon or the Amateur Coachman*.

**PHAN'TA SUS**, a dream-god, son of Nyx (Night) or Hypnos (Sleep), and brother of Morpheus, Icelus, and Phobetor. Phantasus appeared only in the form of inanimate objects.

PHA' ON, an old boatman of Lesbos who once without demanding pay ferried Aphrodite, in the guise of an ugly old woman, across to the mainland. In gratitude Aphrodite gave him a salve, whose application brought such youthful beauty that he won the love of the Lesbian women. He was later identified with the Phaon whom Sappho is said to have loved.

PHE' GEUS, king of Psophis in Arcadia, son of Alpheus and brother of Phoroneus. Phegeus cleansed Alcmaeon from the guilt of killing his mother and gave him his daughter Arsinoe for wife. Alcmaeon gave her the necklace and peplus of Harmonia. Later, when Alcmaeon married Callirhoe and through trickery secured the necklace and peplus for his new bride, Phegeus commanded his sons to kill him.

PHE' MI US, a minstrel who sang before the suitors of Penelope.

PHE MON' O E, daughter of Apollo, was the first Pythia, or priestess at Delphi. The invention of the hexameter was attributed to her.

PHER' E CLUS, son of Harmonides, a skillful shipbuilder who built the ship in which Paris sailed to Lacedaemon for Helen.

PHE' RES, son of Cretheus and Tyro and brother of Aeson and Amythaon. He married Periclymene, who bore him Admetus, Lycurgus, Eidomene, and Periopis. He was the founder of Pherae.

PHI LAM' MON, a mythical singer. On the same day Apollo and Hermes visited Chione, or Philonis, and she bore to Apollo Philammon and to Hermes Autolycus. Philammon was the father of Thamyris and Eumolpus.

PHI LE' MON, a Phrygian, husband of Baucis. When Zeus and Hermes went about on earth in human form, Baucis and Philemon, an aged and devoted pair, though extremely poor and living in a mean hut, entertained the gods hospitably, sharing with them all they had. They provided a simple repast for them, and observing that though they poured wine the supply was not diminished, they knew their guests to be gods. When the gods punished the rest of the neighborhood for lack of hospitality by flooding the land, they rewarded Baucis and Philemon by changing their hut into a splendid temple and appointing them as its keepers. They granted also their wish to die together, and changed them into trees, Baucis into a linden and Philemon into an oak.

**PHIL OC TE' TES**, son of Poeas. He was a friend of Heracles, who gave him his bow and poisoned arrows for having set fire to his funeral pile. He set out with the other Greeks for Troy, but on the way the bite of a snake, or the touch of one of the poisoned arrows, caused a wound that gave off so horrible a stench that the Greeks left him on the island of Lemnos. Here he led a miserable existence until the tenth year of the war. Then came Odysseus and Diomedes to bring him to Troy, since an oracle had declared that Troy could not be taken without the aid of the arrows of Heracles. Machaon healed his wound and he entered the fighting, displaying special skill with the bow. He finally met Paris and killed him.

**PHI LOE' TI US**, a cowherd of Odysseus who, with Eumaeus, remained steadfastly loyal to his absent master.

**PHIL O ME' LA**, daughter of king Pandion of Athens. Her sister Procne was the wife of Tereus of Thrace and by him the mother of Itys, or Itylus. Tereus then fell in love with Philomela, took her from Athens on the pretext that Procne had sent for her, and on the way home violated her. He then cut out her tongue to prevent her from betraying him, but she made the truth known to Procne by weaving the story into a piece of cloth. The sisters then took their revenge on Tereus by serving to him as food the flesh of his son Itys. As they fled pursued by Tereus, all were changed into birds, Tereus into a hawk, Procne into a swallow, and Philomela into a nightingale. According to another account, Philomela became the swallow and Procne the nightingale.

**PHIL O ME LI' DES**, a king of Lesbos who forced travellers to fight with him. He was finally killed by Odysseus.

**PHI LO' NIS**, daughter of Deion. She was visited on the same night by Apollo and Hermes, and bore to the former Philammon and to the latter Autolycus. Chione also is named as the mother of these twins.

**PHIL' Y RA**, daughter of Oceanus and by Cronus mother of the Centaur Chiron. Rhea, wife of Cronus, surprised the lovers together, and Cronus fled in the form of a horse. When Philyra gave birth to a son, half-man and half-horse, out of shame she prayed to be changed into a linden. The prayer was granted.

**PHI' NEUS**. 1. Son of Belus and brother of Cepheus. He was betrothed to Andromeda, daughter of Cepheus. Cepheus chained his daughter to a rock to be devoured by a monster sent by

Poseidon. After Perseus slew the monster and freed Andromeda on condition that she be given him as wife, Phineus tried to prevent the fulfillment of the bargain, and in the fight that ensued he and his followers were turned into stone by Perseus by means of the Gorgon's head. 2. Son of Agenor and king of Salmydessus in Thrace. He married first Cleopatra, daughter of Boreas, and by her had two sons. Either after her death or divorcing her, he married Idaea, daughter of Dardanus, who falsely accused the sons of Cleopatra and thus caused Phineus to deprive them of their sight. For this deed Zeus gave Phineus the choice of death or blindness. By choosing never to look upon the sun again he incurred the anger of Helios, who tortured him by sending Harpies to defile his food. When the Argonauts came to Thrace, they obtained directions from Phineus, who possessed prophetic powers, to guide them through the Symplegades. In return for this service, Calais and Zetes, the brothers of Cleopatra, drove the Harpies away. According to one account, Phineus was killed by Calais and Zetes and his kingdom turned over to Cleopatra's sons, to whom they had restored their sight. When the sons joined the Argonauts, Cleopatra ruled.

**PHLEG' E THON**, or **PYR I PHLEG' E THON**, the river of fire in Hades. It united with Cocytus and emptied into Acheron.

**PHLEG' Y AS**, son of Ares and Chryse and father of Ixion and Coronis, was king of the Phlegyae near Orchomenus in Boeotia. When Coronis became the mother of Asclepius by Apollo, Phlegyas in anger set fire to Apollo's temple at Delphi and was killed by the god. He was further condemned in Hades to suffer the torture of standing beneath a rock that ever threatened to fall and of being unable to satisfy his hunger with food that had been befouled by a Fury.

**PHO BE' TOR**, son of Hypnos (Sleep), was a dream-god who assumed the shapes of men and animals.

**PHO' BOS** (Fear), called by the Romans Pavor, was the son of Ares and the brother of Deimos (Terror). His special function was to spread fear among the fighters in battle.

**PHO' CUS**. 1. Son of Ornytus. He migrated from Corinth and settled in Phocis, which took its name from him. When Antiope had been driven mad because of the revenge she had taken on Dirce, it was Phocus who healed her and made her his wife. 2. Son of Aeacus of Aegina by Psamathe. He migrated from Aegina to Phocis, which took its name from him. He married Asteria,

daughter of Deion, who bore him the twins Crisius and Panopeus. Later he returned to Aegina, where he was killed by his half-brothers Peleus and Telamon.

**PHOE' BE.** 1. A name of Artemis as goddess of the moon. 2. Daughter of Uranus and Gaea and by Coeus the mother of Leto and Asteria. 3. Daughter of Tyndareus and Leda and sister of Clytaemnestra and Helen.

**PHOE' BUS,** a name of Apollo as god of the sun.

**PHOE' NIX,** a marvelous eagle-like bird with red and golden plumage, sacred to the sun-god in Egypt. It would appear to mortals once every five hundred years. It lived in Arabia, and when its long span of life was nearing its end, it would deposit its seed in its nest and there die. Soon a new Phoenix would be born of the seed. As soon as it came to maturity, it would carry its dead parent in the nest to Heliopolis in Egypt, place it upon the altar of the sun-god, and burn it in sacrifice. Another tale is that the Phoenix after its period of five hundred years of life, burned itself on the pyre and from the ashes rose again rejuvenated to live another period.

**PHOE' NIX.** 1. Son of Agenor and husband of Cassiopea. When Zeus made off with his sister Europa, Agenor sent Phoenix with his brothers to seek her with orders not to return without her. He settled in Phoenicia, which took its name from him. 2. Son of Amyntor and Hippodamia. When Amyntor neglected Hippodamia for a mistress, Phoenix was persuaded by his mother to pay court to the mistress. His success angered his father, who laid upon him the curse of childlessness. Phoenix fled from home to Peleus in Thessaly. Peleus received him hospitably and made him instructor of his son Achilles and ruler of the Dolopians. He went with Achilles to Troy, where he played the part of aged adviser to the hero.

**PHO' LUS,** a Centaur. He entertained Heracles in his cave on Mt. Pholoe with wine which Dionysus had given the Centaurs. The aroma of the wine attracted other Centaurs who attacked Heracles. The hero beat them back, killing many of them with his poisoned arrows. Pholus, taking one of the arrows from the body of a Centaur, expressed astonishment that so small a thing could be so fatal. The arrow, slipping from his hands, struck his foot and killed him.

**PHOR' BAS,** son of Lapithes and Orsinome, migrated from Thessaly to Olenus in Elis. Alector, king of Elis, gave him his sister

Hyrmine as wife and a part of his kingdom in reward for his aid against Pelops. He was the father of Augeas and Actor. According to another story, Phorbas went to Rhodes, in obedience to an oracle, to rid the island of serpents.

PHOR' CYS, son of Pontus and Gaea and husband of his sister Ceto, who bore him the Gorgons, the Graeae, the Sirens, and Scylla.

PHO RO' NEUS, son of Inachus and Melia and father of Apis and Niobe. He was regarded as the founder of Argos, and acted as judge in the contest between Poseidon and Hera for the possession of Argos. He was called the first man, and was credited with having given fire to man and with having established religious rites, especially those of Hera. In general, he was the originator of civilization in the Peloponnese.

PHOS' PHO RUS, the morning star, called Lucifer by the Romans.

PHRIX' US, son of Athamas and Nephele. After Athamas had put away Nephele and married Ino, the latter plotted the death of Nephele's children. Through trickery she compelled Athamas to consent to the sacrifice of Phrixus. When Phrixus had been led to the altar, Nephele snatched him away and placed him and his sister Helle on the ram with the golden fleece which Hermes had given her. The ram flew with them over land and sea. Helle fell into the sea which bears her name, but Phrixus was carried to Colchis. Here he sacrificed the ram to Zeus, gave its fleece to king Aeetes, who hung it on an oak in the grove of Ares and set a dragon to guard it. Phrixus married Chalciope, daughter of Aeetes, by whom he had several sons, one of whom, Argus, was builder of the Argo in which Jason sailed in quest of the Golden Fleece.

PHYL' A CUS, son of Deion and Diomeda and by Clymene father of Iphiclus and Alcimede. He once threatened Iphiclus with a knife, and when the son fled he stuck the knife in a tree. The knife remained there until Iphiclus attained manhood. When the seer Melampus came to get the cattle of Phylacus for his brother Bias, he cured Iphiclus of his sterility with a concoction of wine and rust from the knife. Phylacus rewarded Melampus with the cattle.

PHYL' LIS, a princess of Thrace whom Demophoon, son of Theseus, married after his return from Troy. On one occasion Demophoon left to go to Athens, promising to return soon. When he failed to come, Phyllis hanged herself and was changed into

an almond tree. The same story is told of Phyllis as the bride of Acamas, brother of Demophon.

PHYT' A LUS, of Eleusis, offered hospitality to Demeter during her wanderings in search of Persephone. The goddess rewarded him with the gift of the fig-tree.

PI CUM' NUS, an ancient Italian deity of agriculture credited with the discovery of the use of manure. He was associated with Pilumnus in the protection of women in childbirth, and was sometimes identified with Picus.

PI' CUS, son of Saturn or Stercucus, was an old Italian god of prophecy, of agriculture, and of war, associated with Mars. He was looked upon as the first king of Latium. He married the nymph Canens and by her was the father of Faunus. Circe fell in love with him, and because he preferred Canens to her changed him into a woodpecker.

PI ER' I DES. 1. A collective name of the Muses as daughters of Pierus, or so called from Pieria, the seat of their worship. 2. The nine daughters of Pierus and Evippe. They had the same names as the Muses and prided themselves on their singing. They challenged the Muses to a contest of song and, when defeated, were changed into birds in punishment.

PI' E TAS, Roman personification of Piety. She had a temple in Rome, built in 191 b. c., by Acilius Glabrio in honor of a daughter who had saved her captive father from starvation with the milk of her breast.

PI LUM' NUS, an ancient Italian god, protector of women in childbirth. Pilumnus, with two other protective deities, prevented the entrance of the forest-god Silvanus into the house on the night of the birth by beating on the thresholds with axe and pestle. He was credited with being the inventor of the crushing of grain with the pestle.

PIM PLE' I DES, a name of the Muses, derived from the town Pimplea in Pieria.

PI' REN, son of Glaucus of Corinth and brother of Bellerophon. The latter unintentionally killed him and had for that reason to leave Corinth.

PI RE' NE, daughter of Achelous and by Poseidon mother of Leches and Cenchrias. When Artemis unintentionally killed Cenchrias, Pirene dissolved in tears and was changed into the spring

at Corinth that bears her name. It was at this spring that Bellerophon found Pegasus drinking. According to another story, the spring, like Hippocrene, owed its origin to the blow of the hoof of Pegasus, and imparted inspiration to those who drank of its waters.

PI RITH' O US, son of Dia by Ixion or Zeus, was king of the Lapiths and husband of Hippodamia. When he and Theseus met in battle, each so admired the other that they gave up their enmity and swore an oath of eternal friendship. At the marriage of Pirithous with Hippodamia, a drunken Centaur, Eurytion, tried to carry off the bride. A terrible fight between the Lapiths and the Centaurs followed, in which Pirithous aided by Theseus won the victory. The two friends, having agreed to carry off daughters of Zeus, Pirithous gave assistance to Theseus in the abduction of Helen, and in return Theseus accompanied Pirithous to Hades to steal Persephone. Pluto made them prisoners. Heracles freed Theseus, but Pirithous remained.

PI SID' I CE, a princess of Methymna in Lesbos. When Achilles was besieging the city, she saw him from the walls, fell in love with him, and offered to betray the city to him if he would marry her. Achilles agreed, took the city, whose gates she opened for him, and then had her stoned to death.

PI SIS' TRA TUS, youngest son of Nestor and Anaxibia, accompanied Telemachus to Sparta when he went to Menelaus to seek news of Odysseus. The tyrant of Athens derived his name from him.

PIS' TOR, the Baker, a surname of Jupiter. When the Gauls were laying siege to Rome, Jupiter advised the Romans to bake all their grain and to throw bread to the enemy, so that when they were thus persuaded that the Romans had plenty of provisions they would withdraw.

PIT' THEUS, king of Troezen, son of Pelops and father of Aethra, the mother of Theseus. He was instructor of Theseus and Hippolytus.

PI' TYS, a nymph loved by Pan. She fled from the god and was changed into a fig-tree, whose branches Pan used to make a garland for his head.

PLE' IA DES, daughters of Atlas and Pleicne, or Aethra, and sisters of the Hyades. They were seven in number and bore the names Taygete, Maia, Electra, Alcyone, Sterope, Celaeno, and

Merope. They were hunting companions of Artemis. One day Pleione with her daughters encountered Orion in Boeotia, and he, smitten with love, pursued them for five years. Zeus rescued them from Orion by changing them into doves and then placing them among the stars.

**PLE I' O NE**, daughter of Oceanus and Tethys and mother of the Pleiades by Atlas. She and her daughters were pursued by the hunter Orion and in answer to prayer were rescued by being changed into doves. The daughters were then placed among the stars.

**PLEX IP' PUS**, son of Thestius and brother of Toxeus and Althaea. The brothers took part in the Calydonian Hunt, and were slain by their nephew Meleager for trying to take away from Atalanta the skin of the boar which Meleager had given her.

**PLIS' THE NES**, son of Atreus. He was brought up by Thyestes, the brother of Atreus, and after the enmity between the brothers developed was sent by Thyestes to murder Atreus. The latter, ignorant of the identity of his own son, killed him. According to one account, Plisthenes was the father of Agamemnon, who was brought up by Atreus as his own son, and of Menelaus; but the Homeric account gives Atreus as the father of Agamemnon and Menelaus.

**PLU' TO**, or **PLU' TON**, a name of Hades as the giver of the wealth that is derived from underground.

**PLU' TUS**, Greek personification of Wealth, son of Demeter by Jasius. Originally a god of agricultural wealth worshipped by peasants, he came later to be a secondary figure associated with the Horae and with Tyche. He was usually represented as a boy with cornucopia or basket. There was a story that Zeus had blinded him that he might distribute his riches indiscriminately.

**PLUV' I US**, a surname of Jupiter as the sender of rain.

**PO DA LIR' I US**, son of Asclepius and Epione and brother of Machaon. The two brothers fought with the Greeks against Troy, and by reason of their medical skill derived from their father served as physicians.

**PO DAR' CES**, 1. The name of Priam at the time of the attack on Troy by Heracles. After he had been bought out of captivity by his sister Hesione, he took the name Priam, the Ransomed.  
2. Son of Iphiclus and brother of Protesilaus. After the death of

the latter he took command of the Thessalians of Phylace in the Trojan War.

POE' AS, father of Philoctetes. He set fire to the pyre of Heracles and was rewarded therefor with the poisoned arrows of the hero. The same story is told of Philoctetes.

POE' NAE, goddesses of punishment identified with the Erinyes or Furies, but later regarded as attendants on the Erinyes.

POL' E MUS, Greek personification of battle. He was the brother of Enyo and the husband of Hybris. His sons were Cydoemus, Deimos, and Phobos.

POL' I AS, surname of Athena as protectress of cities.

PO LI' TES, son of Priam and Hecuba. He fought bravely for Troy and was the last of Priam's sons to survive. He was killed on the altar before his father's eyes by Neoptolemus.

POL' LUX, Latin name of Polydeuces. See DIOSCURI.

POL Y BO' TES, a giant who, after the battle with the gods, fled before Poseidon to Cos. Thither Poseidon pursued him, broke off a piece of land, which afterwards became the island Nisyros, and threw it upon him.

POL' Y BUS, king of Corinth who brought up Oedipus as his own son.

POL Y CAŚ' TE, daughter of Nestor and Eurydice and wife of Telemachus.

PO LYD' A MAS, son of Panthous and Phrontis. He was born on the same night as Hector, whose friend he was. Though distinguished as a fighter, he was more valued as an adviser.

POL Y DEC' TES, son of Magnes by a nymph, was king of Seriphos when the chest containing Danae and Perseus was found on the shore by Dictys. Mother and child were taken care of by Dictys, or Polydectes, until Perseus was grown. Meantime, Polydectes had fallen in love with Danae, and, finding Perseus an obstacle to his purposes, he sent him to fetch the head of the Gorgon Medusa, under the pretext that he wished it as a bridal gift for Hippodamia. Perseus on his return, learning of the threats of violence offered Danae, went to the palace, summoned the friends of Polydectes, and by exhibiting the Gorgon's head turned the king and his followers into stone.

POL Y DEU' CES, called Pollux by the Romans. See DIOSCURI.

POL Y DO' RA, daughter of Peleus and Antigone and half-sister of Achilles. She was the mother of Menesthius by the river-god Spercheus and the wife of Dorus.

POL Y DO' RUS. 1. Son of Cadmus and Harmonia. He succeeded to the throne when Cadmus left Thebes. 2. The youngest son of Priam by Laothoe. His father tried to prevent him from fighting, but he went into battle and was killed by Achilles. According to later story, he was the son of Priam and Hecuba. His parents, in order to protect him from the dangers of war, sent him with much treasure to Polymestor, king of Thrace. After the fall of Troy Polymestor killed Polydorus and threw his body into the sea, that he might keep the treasure for himself. Hecuba found the body on the shore and obtained Agamemnon's permission to bury it with that of her daughter Polyxena. With the aid of other captive women Hecuba revenged herself on Polymestor by putting out his eyes and by killing his children. Still another story relates that Polydorus was entrusted to his own sister Ilione, wife of Polymestor, and that she interchanged Polydorus and her own son Deiphilus. When the Greeks bribed Polymestor to kill Polydorus, he killed Deiphilus by mistake. In revenge Ilione killed Polymestor. Aeneas is said to have come upon the grave of Polydorus in Thrace when felling saplings to deck an altar. There came forth a groan from the earth; then a voice explained that the sapling had grown from the shaft of the weapon with which Polydorus had been murdered, and warned Aeneas to flee from the accursed land.

POL Y HYM' NI A, or PO LYM' NI A, the Muse of sacred poetry.

POL Y I' DUS, son of Coeranus, was a celebrated seer of Corinth. He foretold that his son Euchenor would fall at Troy; he instructed Bellerophon on how to capture Pegasus; he found Glaucus, son of Minos, in a pot of honey and restored him to life by applying an herb which he had seen a snake use to bring another snake back to life.

POL Y ME' LA, daughter of Aeolus. She secretly loved Odysseus and betrayed herself by her grief at his departure. Her brother Diores interceded for her with the angry Aeolus, won his forgiveness, and married her.

POL Y MES' TOR, king of Thrace, husband of Ilione, daughter of Priam. Priam sent him his youngest son Polydorus with much treasure to take care of. After the fall of Troy he killed Polydorus to get the treasure, and Hecuba with the aid of other captive women

in revenge put out his eyes and killed his children. According to a later story, Polydorus was sent to his sister Ilione and she brought him up as her son in place of her real son Deiphilus. When the Greeks bribed Polymestor to kill Polydorus, he killed Deiphilus instead, and was in turn blinded and killed by Ilione.

**POL Y NI' CES**, son of Oedipus and Jocasta and brother of Eteocles and Antigone. Because Eteocles and Polynices had placed before Oedipus the table and cup of Cadmus and Laius as a reminder of his murder of his father, or because by mistake they had sent him the haunch-bone instead of the shoulder-bone of a victim, or because they had brought about his banishment from Thebes, Oedipus laid upon his sons the curse that they should divide their inheritance with the sword. To render fulfillment of the curse impossible, Polynices left Thebes and went to Adrastus of Argos, who gave him his daughter Argia in marriage. By her he became the father of Thersander. Later, he was recalled by Eteocles and offered the choice of the kingdom or the treasure of Oedipus. When a dispute arose over the division of the treasure, Polynices again left Thebes, this time to appeal to Adrastus to organize an expedition against his brother. According to another account, the brothers agreed to share the rule year by year alternately. When Eteocles at the end of the first year refused to make way for Polynices, the latter fled to Adrastus for aid against his brother. Adrastus organized the expedition known as the Seven Against Thebes. In order to win Amphiaraus to their cause, Polynices bribed his wife Eriphyle with the necklace of Harmonia to give her approval of the expedition, since it had been agreed between Adrastus and Amphiaraus that all differences between them would be left to her decision. The expedition resulted disastrously, and Eteocles and Polynices slew each other in single combat. To Eteocles, as the defender of the city, Creon, now regent, granted a splendid burial, but he forbade on penalty of death the burial of Polynices as an enemy of the city. His sister Antigone, however, despite Creon's orders and unassisted, sought out the body and gave it burial. Creon punished her by burying her alive.

**POL Y PE' MON**, same as Procrustes, or father of Procrustes.

**POL Y PHE' MUS**, son of Poseidon and the nymph Thoosa, was one of the Cyclopes, the wild one-eyed giants who dwelt in caves near the sea and who depended upon the raising of sheep and goats for sustenance. Polyphemus was the mightiest among them, wielded a club as tall as a ship-mast, and could hurl mountain-tops

into the sea. When Odysseus landed on his island, Polyphemus made him and his companions prisoners in his cave, shutting them in behind a huge stone rolled before the entrance. Several of the men he killed and ate. In the morning he drove out his flocks to pasture, and left Odysseus to plot his escape. On the second night Odysseus made him drunk with some strong wine he had brought with him. He and his men then put out the giant's single eye with a sharpened pole heated in the fire. The following morning Polyphemus rolled away the stone as before to let his sheep out, but stood at the entrance to feel the backs and sides of the animals as they passed in order to be sure that the men did not slip out at the same time. But Odysseus had bound the rams together three abreast, so that the men might suspend themselves under the belly of the middle one of each group. When they had thus escaped and made their way back to the ship, Odysseus taunted Polyphemus, who following the sound came to the shore and hurled huge stones into the sea after the retreating ship. Later story represented Polyphemus as a love-sick shepherd, trying to make himself more attractive in person and to practise the softer arts of love-making, singing his love song to the nymph Galatea. But Galatea only scorned him, and Polyphemus, coming upon her with her lover Acis one day, in a terrible passion of jealousy crushed his successful rival with a rock.

LITERATURE. R. Buchanan, *Polypheme's Passion*; A. Dobson, *A Tale of Polypheme*; Homer, *Odyssey*, Book II; Shelley, *The Cyplops of Euripides*; Theocritus, *Idyll XI*.

ART. Painting: Giulio Romano, Polyphemus (Mantua). Drawing: Flaxman, Odysseus Blinding Polyphemus.

See also GALATEA, ODYSSEUS.

**POL Y PHON' TES**, brother of Cresphontes. He murdered his brother and forced the widow, Merope, to marry him. Merope saved her youngest son, Aeptytus or Telephontes, from his cruelty, and when he was grown he returned and killed Polyphontes.

**POL Y POE' TES**, son of Pirithous and Hippodamia. He succeeded his father as king of the Lapiths, when the latter undertook his expedition to the underworld and failed to return. Polypoetes fought at Troy, where he was closely associated with Palamedes.

**POL Y TECH' NUS**, husband of Aeson and father of Itys. Because he and his wife boasted that their love was greater than that of

Zeus and Hera, Hera forced them to compete with each other in their work as artisans on the understanding that the loser should give the winner a slave. Polytechnus lost, and on the pretext that he had gone to fetch a slave he brought Aeson's sister Chelidon from her home, violated her on the way, and threatened to kill her if she betrayed him. But the sisters planned together to punish Polytechnus. This they did by killing Itys and serving his flesh as food to his father. Then they fled pursued by Polytechnus, but their servants seized and bound him, smeared him with honey, and exposed him to be tortured by insects. Aeson seeing him suffer took pity on him, but her brothers threatened to kill her if she saved him. Zeus changed Polytechnus into a woodpecker, Aeson into a nightingale, and Chelidon into a swallow. See **AEDON** and **PHILOMELA**.

**PO LYX' E NA**, daughter of Priam and Hecuba. Achilles upon seeing her on the occasion of a truce, fell in love with her, and agreed to try to bring about peace if Priam would give her to him as wife. It was when he had gone to the temple of Apollo in Troy to marry her that Paris treacherously killed him. When the Greeks were returning from Troy, the ghost of Achilles appeared to them and demanded the sacrifice of Polyxena on his grave. Neoptolemus killed her in obedience to this command.

**PO LYX' O**, wife of Tlepolemus. When after the death of Menelaus Helen was driven from home by her step-sons, she fled to her friend Polyxo in Rhodes. But Polyxo in revenge for the death of her husband, who had fallen at Troy, had her servants kill Helen by hanging.

**PO MO' NA**, Roman goddess of fruit-trees. She was the wife of Picus, who for her sake refused the overtures of Circe and in consequence was changed by her into a woodpecker. She was also called the wife of Vertumnus, who won her only after a long courtship, in the course of which he changed himself into a number of forms, finally succeeding when he assumed that of a beautiful youth. Pomona was wooed also by Pan, Sylvanus, and many Satyrs.

**PON' TUS**, personification of the Sea, son of Gaea. By Gaea he was the father of Nereus, Thaumas, Phorcys, Ceto, and Eurybia.

**POR TU' NUS**, an ancient Roman god, originally protector of entrances and so associated with Janus, but later of entrances by water and so god of harbors. He came to be identified with the

Greek god Palaemon, while Mater Matuta, whose temple stood near that of Portunus by the Tiber, was identified with Leucothea, mother of Palaemon. The festival held in his honor in August was known as the Portunalia.

PO SEI' DON, identified with Neptune by the Romans, was the son of Cronus and Rhea. He was god of the sea, having power over storms and winds, sending shipwreck or granting safety to mariners, presiding over all pursuits of the sea such as fishing and sea-trading. Near Aegae in Euboea he had a golden palace in the depths of the sea, and over the surface of the waters, which became calm at his approach, he rode in a golden chariot drawn by swiftest horses with brazen hoofs and golden manes accompanied by the various creatures of the sea. His weapon was the trident, with which he caused the earth to quake and the rocks to open. Inland, he was the god of fresh waters, lakes, rivers, and springs. Since water is necessary to life, he was looked upon also as the god of vegetable growth and of herds. Especially was he the god of the horse, which he created by causing it to spring forth from rock with a blow from his trident. He was credited with having taught man to control the horse with the bridle, and he was the patron of horse-racing. Equestrian games were celebrated in his honor. In relation to man, he was a god of birth and a protector of man's life. Families, cities, races traced their origin back to him. Usually a figure of great dignity, he was yet changeable like the sea and frequently gave way to wild rage and violent passion. These qualities, together with the strength of a giant, were inherited by his many sons. In person, he was represented as a heavy powerful figure, bearded and with long curling hair, sometimes nude, sometimes clad in a long robe. His attributes were the trident, the dolphin, the tunnyfish, the horse, the bull, the pine. He was often attended by Tritons and Nereids, and sometimes rode upon hippocamps. The Isthmian games were celebrated in his honor every other year. Statues of him were placed in harbors. Sacrifices offered him were bulls, boars, and rams.

At his birth he, like his brothers and sisters, was swallowed by Cronus, but was spewed forth again when Cronus was forced to disgorge. He was brought up by the Telchines, primitive metal-workers of Rhodes, who made for him the trident. When the rule of the world was divided, the sea fell to the lot of Poseidon, while the sky became the dominion of Zeus and the underworld that of Hades. Although Poseidon was absolute ruler of his own realm and all other beings of the sea were subject to him, in Olympus

and in relation to the other gods he seemed at times to occupy a somewhat lower rank, and often in competition with other gods he came off the loser. He competed with several of them for the possession of cities. Most celebrated of these contests was that with Athena for Athens, which was awarded to Athena for having with the olive produced a gift more useful to man than the horse which Poseidon caused to spring forth from a rock. With Hera he contested unsuccessfully for Argos, with Helios for Corinth, and with Apollo he exchanged Delphi, where he had an oracle, for Calauria. On one occasion he conspired with Hera and Athena to confine Zeus in chains, but Zeus was rescued by the giant Aegaeon. When Ares slew Halirrhothius, son of Poseidon, for carrying off his daughter Alcippe, Poseidon brought him to trial on the hill at Athens named after Ares, but Ares was acquitted.

Together with Apollo, Poseidon was forced by Zeus to serve Laomedon for a time, and for an agreed price built for him the walls of Troy. When Laomedon refused to pay the price, Poseidon sent a sea-monster to ravage the land, until Laomedon was compelled to chain his daughter Hesione to a rock to be devoured by the beast. Heracles killed the monster and saved Hesione. Poseidon remained ever an enemy of the Trojans and in the Trojan War fought with the Greeks against them. Odysseus was persecuted by Poseidon for having put out the eye of his son Polyphemus, until the other gods interfered in behalf of the hero. When Cassiopea boasted that she was more beautiful than the Nereids, Poseidon sent a monster to ravage the land, until her daughter Andromeda, like Hesione, was chained to a rock to be devoured by the beast. Perseus slew the monster and married Andromeda. To Minos of Crete Poseidon in answer to prayer sent a beautiful bull from the sea to be a sacrifice in evidence that the gods favored Minos as ruler of Crete. Captivated by the animal's beauty Minos substituted another in its place, and Poseidon in punishment caused Pasiphae, wife of Minos, to fall desperately in love with the bull.

But often Poseidon lent his aid to those who sought his help. He fought with the gods against the Titans, and the Giant Polybotes he pursued and crushed beneath an island. To Leto imploring his aid in her wanderings he sent a dolphin to carry her to the island of Delos, which he caused to rise from the sea. Pelops he assisted in winning Hippodamia by supplying him with winged horses, that he might meet the condition imposed by her father Oenomaus of defeating him in a chariot race. He gave his son Idas the winged car in which he abducted Marpessa. The

famous horses of Achilles were a gift of Poseidon to Peleus. Poseidon freed the daughter of Erysichthon from slavery by giving her power to change her form as often as her father sold her in order to buy food for himself.

The loves of Poseidon were almost as numerous as those of Zeus. He sued for the hand of Thetis, but abandoned his suit when it was prophesied that her son would be a greater than his father. Hestia he wooed in vain, but by Aphrodite became the father of Rhodos. He was said to have changed himself into a horse to deceive Demeter, and some regarded him as the father of Persephone. The Nereid Amphitrite became his bride after a persistent courtship, and he made her queen of the sea. Their children were Triton, Rhode, and Benthesicyme. By the Gorgon Medusa he was the father of Pegasus and Chrysaor. Erinys bore him the famous horse Arion. Other loves were Alcyone, Chione, Thyia, Iphimedia, Aethra, Hippothoe, Scylla, Halia, Euryale, Thoosa, Amymone, Tyro, and many other nymphs and mortal women. Of his many sons the most famous were Orion, Polyphebus, Cycnus, Antaeus, Procrustes, Pegasus, Busiris, Amycus, Otus, Ephialtes, Eryx, Neleus, Pelias, Sarpedon. Some of them were monsters in strength and violence, some of them possessed the power to walk through the sea, some of them had the form of horses.

#### LITERATURE. T. Campion, *Hymn in Praise of Neptune*.

ART. *Sculpture*: Poseidon from Melos (Athens Museum); Contest of Poseidon and Athena (west pediment of the Parthenon); Poseidon (Lateran Museum, Rome); Poseidon and Sea-gods on Pergamene Altar (Berlin). *Painting*: Boucher, Neptune and Amymone (Trianon, Versailles); Garofalo, Neptune and Pallas (Dresden Gallery); Rubens, Neptune and Amphitrite (Berlin Museum).

**PO' THOS**, Greek personification of love-longing, closely associated with Aphrodite, Eros, Himeros, and the Graces.

**PRAX ITH' E A**, wife of Erechtheus and mother of Pandion. She consented to the sacrifice of her daughter to gain the victory for Athens over Eumolpus.

**PRI' A MUS**, Priam, son of Laomedon, was the aged king of Troy at the time of the Trojan War. His original name was Podarces. When he was still a youth occurred the first destruction of Troy by Heracles, who made him and his sister Hesione captives. Hesione was given as a prize to Telamon and allowed to buy out of slavery any one of the prisoners she might choose. With her veil she

bought Podarces, who was thereafter called Priam, the Ransomed.

Priam rebuilt Troy and extended his kingdom to include many princes as subjects. He married first Arisbe, daughter of Merops, and by her became the father of Aesacus. He soon gave Arisbe to Hyrtaeus and married Hecuba. Hector was the first born of this marriage. Before the birth of the second son, Paris, Hecuba dreamed that she produced a firebrand, and upon the interpretation of Aesacus that Paris was meant and that he would bring destruction to Troy, Priam had him exposed to die. But later Paris discovered his parentage and was reunited with his family. Through the Judgment of Paris, by which the prize of beauty was awarded to Aphrodite, came about the abduction of Helen and the Trojan War. Priam was too old to take active part in the war. He presided over the councils, but left important decisions to others. He was nevertheless held in highest respect both by his own people and by the enemy. His actions and opinions were usually marked by gentleness and sincere piety. Because of the many misfortunes that befel his city and his family and his aged helplessness to avert disaster, he came to be looked upon as a man of many sorrows, a pathetic figure worthy of all pity and honor. The chief scene in which he figured was his visit to the tent of Achilles to ransom the body of Hector. The sight of the old man putting aside his royal dignity to fall at the knees of the slayer of his beloved son moved Achilles to pity and to the granting of his request. When the city was taken by the Greeks and the enemy forced their way into the palace, Priam was roused to seize arms to resist them, but Hecuba prevented him and led him to seek sanctuary at the altar. Thither came Neoptolemus pursuing Polites, whom he slew before the eyes of his father. Thereupon Priam sprang up and cursed Neoptolemus, but the latter, mocking the old man, dragged him by the hair to the altar and killed him. Priam was the father by Arisbe, Hecuba, and other women of many children. The number is sometimes given as fifty; sometimes this number is applied to his sons only, of whom nineteen were by Hecuba. The most famous of his children were Hector, Paris, Deiphobus, Helenus, Polydorus, Troilus, Cassandra, Creusa, and Polyxena.

**PRI A' PUS**, son of Aphrodite or Chione by Dionysus or Zeus. The story is told that Hera out of jealousy caused the child to be so ugly that Aphrodite put him away from her in disgust. Priapus was the god of the creative power of nature in man, beast, and plant. He was a protective deity of mariners and fishermen, of

travellers by land, and of shepherds. He was patron of horticulture, bee-culture, and vine-culture. In later days he was looked upon as a watchman over gardens, vineyards, and graves, which he protected against thieves and marauding animals and birds. Red wooden statues of him were placed in gardens, with the club and sickle to represent his power as a protector and the phallus to represent his creative power. Flowers, vegetables and fruits were offered him and the ass was sacrificed to him. In ancient art he was pictured as nude, or with a short garment like an apron caught up to hold fruits and Cupids.

PROC' NE, daughter of king Pandion of Athens, wife of Tereus of Thrace, and mother of Itys, or Itylus. Tereus after his marriage fell in love with his wife's sister Philomela, and on the pretext that Procne had sent for her came to Athens to fetch her. On the way home he violated her, cut out her tongue that she might not betray him, and kept her hidden away as a prisoner. But Philomela wove the story of her shame into a garment and sent it to Procne. Procne then secretly took her to her home where the two sisters plotted revenge on Tereus. They finally killed Itys, served his flesh as food to his father, and fled. Tereus pursued with the sword, but the gods intervened and changed all three into birds, Procne into a swallow, Philomela into a nightingale, and Tereus into a hawk. According to another account, Procne became the nightingale and Philomela the swallow. See AEDON for a similar story.

PRO' CRIS, daughter of Erechtheus and wife of Cephalus. Cephalus was carried off by the goddess Eos, but out of love for Procris he rejected her advances. Eos thereupon sent him back to Procris, but transformed into a stranger that he might test the fidelity of Procris. Procris was about to yield to his suit when Cephalus disclosed his identity. In shame she fled to Crete, where she became a follower of Artemis and was given by the goddess a dog which never failed to overtake its quarry and a spear which never missed its mark. She then returned to Attica in the form of a youth to test the fidelity of Cephalus. As his hunting companion she sought to win his love. He finally consented on condition that she give him her dog and spear. Thereupon she declared her identity and reconciliation followed. But she was still jealous. Mistaking his invitation to a cloud to come and shade him while he was resting from the hunt for an appeal to a nymph, she one day crept up to spy upon him in the woods. Hearing the noise in the underbrush and taking her for a wild animal, Cephalus killed her with the un-failing spear.

PRO CRUS' TES, or DA MAS' TES, the Stretcher, son of Poseidon, a giant of Eleusis who forced all travellers to lie on his iron bed. If they were too short for the bed he stretched them to fit, if too long he cut off their legs. Theseus killed him by the same method.

PROE' TUS, son of king Abas of Tiryns and twin brother of Acrisius. The brothers fought before they were born, and later battled against each other for the succession. The result was victory for Acrisius and the expulsion of Proetus. He fled to Iobates in Lycia, married his daughter Antea, or Stheneboea, and won his aid in an attack on Acrisius. He thus regained the rule of Tiryns, while Acrisius retained that of Argos. The Cyclopes aided Proetus in making Tiryns an impregnable stronghold. The three daughters of Proetus, Lysippe, Iphinoe, and Iphianassa, were punished with madness for their failure to show due honor to Dionysus, or Hera, and when their madness spread among the other women of his land, Proetus was forced to share his kingdom with Melampus and Bias in reward for effecting a cure. When Bellerophon fled from Corinth, it was Proetus who gave him hospitable entertainment, but Antea fell in love with him and, because he refused to yield to her advances, accused him falsely to Proetus. Proetus sent Bellerophon to Iobates with a sealed letter directing Iobates to have him killed. This gave rise to the adventures of Bellerophon with Pegasus. The son of Proetus was Megapenthes.

PROM' A CHUS, a surname of Athena as a fighter for the Athenians at Marathon.

PRO ME' THEUS, son of the Titan Iapetus and the goddess Themis or the Oceanid Clymene. He was the brother of Epimetheus, Atlas, and Menoetius, and the father of Deucalion. The name Prometheus characterizes him as a man of forethought, while that of Epimetheus indicated a man of afterthought. In general Prometheus was regarded as the great benefactor of mankind and the champion of mortals against the tyranny of Zeus. He brought to them the gift of fire and thus prepared the way for the progress of their civilization and culture. He was also looked upon as the creator of man, moulding him out of clay in the likeness of the gods and endowing him with the qualities of various animals.

In the war of the Titans against the gods Prometheus fought on the side of Zeus. But soon thereafter, when the gods were debating the rights of men, Prometheus, who had been ordered to divide a sacrificial bull into two portions, sought to favor mortals by the

trick of concealing the choice parts in the skin of the bull in order to lead Zeus to select the less desirable parts. Zeus was not deceived, and in revenge deprived man of fire. Prometheus then stole fire from Olympus and concealing it in a hollow reed brought it down to man on earth. In retaliation, Zeus commanded Hephaestus to make the first woman, Pandora, to be an evil to man. When the gods had endowed her with all outward charms but had placed in her also the traits of deception, flattery, and cunning, Hermes carried her to Epimetheus, who, despite the warning of Prometheus, made her his wife. With her she had brought as dowry a jar, and when out of curiosity she lifted the lid, all the evils flew out. Pandora shut down the lid again before Hope could fly out. In further punishment, Zeus had Prometheus bound to a rock on Mt. Caucasus, where by day an eagle fed upon his liver, which renewed itself each night. Heracles finally killed the eagle and set Prometheus free. In return Prometheus gave Heracles instructions to aid him in finding the golden apples of the Hesperides. According to a later version of the story, Prometheus possessed a secret that he had received from his mother Themis, to the effect that if Zeus had a son by Thetis the son would some day overthrow him. With this secret he might have bought the forgiveness of Zeus, but he chose rather to endure, until in the thirteenth generation, as he knew by the prophetic insight inherited from his mother, should come a son of Zeus to set him free. When Zeus failed to persuade him to reveal the secret, with his thunderbolt he hurled Prometheus into Tartarus. Later, Zeus chained him to the rock on Mt. Caucasus, where he suffered torture until Chiron, preferring death to the agony from his incurable wound, presented Prometheus with his own immortality and Heracles killed the eagle. When Prometheus finally repented and disclosed the secret, he was set free from the rock and rejoined the gods in Olympus.

LITERATURE. Aeschylus, *Prometheus Bound*; R. Bridges, *Prometheus the Fire-giver*; Mrs. Browning, *Prometheus Bound*; Byron, *Prometheus*; Coleridge, *Prometheus*; W. W. Gibson, *Prometheus*; Maurice Hewlett, *Prometheus*; R. H. Horne, *Prometheus the Fire-bringer*; Longfellow, *Prometheus*; Lowell, *Prometheus*; Shelley, *Prometheus Unbound*.

ART. Relief: Thorwaldsen, Minerva and Prometheus.

PRO NU' BA, surname of Juno as goddess of marriage.

PRO POET' I DES; maidens of Amathus in Cyprus who were reduced to shamelessness by Aphrodite because they denied her divinity. They were afterwards turned into stone.

PRO SER' PI NA, Roman name of Persephone.

PRO TES I LA' US, son of Iphiclus of Thessaly and Astyoche. He was a leader of the Thessalians against Troy, but in fulfillment of the prophecy that the first to set foot on Trojan soil would be the first to fall, Protesilaus, the first to leap ashore, was killed by Hector. Laodamia, his bride of a single day, was inconsolable with grief, and her entreaties joined with those of Protesilaus prevailed upon the gods of the lower world to permit him to return to her for three hours. After his departure she made a waxen image of him and lavished such caresses on it that her father, Acastus, burned it. She threw herself into the fire, and so joined Protesilaus in the other world.

PRO' TEUS, an old man of the sea, a subject of Poseidon and the keeper of his herd of seals. He possessed the gift of prophecy and had the power to assume any form he chose, including that of fire. His wisdom and his prophecies were of value, but only by binding him and holding him fast in spite of his rapid changes of form could one obtain responses from him. At noon it was his practice to drive his herd to the shore, and, coming up out of the sea, to stretch himself out on the land and sleep. It was at such times that seekers of his advice took him unawares and held him bound until their questions were answered. Thus, Aristaeus, on the advice of his mother Cyrene, learned from Proteus why his bees had been taken from him and how he might recover them. So also Menelaus, on the advice of Eidothea, surprised Proteus and, after holding him fast through all his transformations, received from him instructions to guide him home from Pharos, near which was the dwelling place of Proteus. The version of the story of Helen which maintains that it was only a phantom of Helen that went with Paris to Troy and that the real Helen was taken by Hermes to Pharos, makes Proteus a king of Egypt who received her and took care of her, until Menelaus on his way back from Troy found her and took her home again. In the later stories Chalcidice and Carpathus are named as his residence, and he is called the son of Poseidon. Most commonly the Nereid Psamathe appears as his wife, but Chrynonoe and Torone also are named.

PROT O GE NI' A. 1. The first woman begotten of man, daughter of Deucalion and Pyrrha. 2. Oldest daughter of Erechtheus. She sacrificed herself with her sister Pandora on Mt. Hyacinthus to save her country when it was attacked by Boeotians. The sisters were called Hyacinthides.

PRY'LIS, son of the nymph Issa, was a seer who prophesied to Agamemnon, when he landed on Lesbos, that Troy would be taken by means of the Wooden Horse.

PSAM'A THE. 1. A Nereid, mother of Phocus by Aeacus. In vain she transformed herself into a seal to escape the pursuit of Aeacus. When her son was killed by Peleus and Telamon, she sent in revenge a wolf to destroy the herd of Peleus, but was persuaded by her sister Thetis to relent. Later she became the wife of Proteus, king of Egypt, and bore him Theoclymenus and Ido, called also Theonoe. 2. Daughter of Crotopus of Argos. After bearing to Apollo a son, Linus, she exposed the child out of fear of her father. When Linus, who had been found and cared for by shepherds, was torn to pieces by dogs, Crotopus learned her secret and, believing her claim that Apollo was the father of her child to be false, he condemned her to be buried alive. In punishment Apollo sent a monster to destroy the children of the land, until the god was appeased by the erection of a shrine between Argos and Delphi. Every year the Argive women celebrated a festival of Linus, singing songs of mourning in honor of mother and son.

PSY'CHE, personification of the human soul, represented in the form now of a Siren, now of a cock, now of a butterfly, now of a maiden with or without butterfly wings. Out of the relation between the soul and love grew the allegory of Psyche and Eros, portraying them as happy in union or miserable in separation.

Psyche was the most beautiful of three beautiful princesses, so beautiful that Venus became jealous of her. The goddess therefore sent Cupid to excite in her a passion for some impossible person far below her in station. But Cupid upon seeing her was so startled by her beauty that he accidentally wounded himself with one of his arrows and fell desperately in love with her. He had Zephyrus convey her to a splendid palace hidden away in a distant vale, where he visited her by night, telling her that he was a god but forbidding her to look upon him. Lonely and disturbed in mind, Psyche begged permission to have her sisters visit her. The request was granted. No sooner had they beheld the splendors of Psyche's home and shared in its delights than they were seized with envy, and, mocking Psyche for her trust in an unseen husband, first awakened her suspicion, and finally persuaded her to break her promise not to look upon him. One night soon thereafter, when Cupid had fallen asleep, Psyche rose, lit a lamp, and gazed in rapture upon the god. But in her excitement she tipped the

lamp so that a drop of burning oil fell upon his shoulder and awakened him. With a gentle reproach for her lack of trust, Cupid vanished. Then Psyche, broken-hearted, set out in search of Cupid, stopping neither for food nor for rest, wandering day and night from place to place, until she came to a temple of Ceres. There, in return for services she rendered, the goddess advised her to seek Venus and beg her forgiveness. But Venus gave her no kindly reception, scolding her instead and imposing upon her impossible tasks. First she ordered her to separate a great heap of grains into the several kinds of which it was composed. Cupid secretly sent the ants to assist her. Next she ordered her to gather a sample of the fleece of each of a great flock of sheep across the river. Acting under the advice of the river-god, Psyche waited until the sheep sought the shade among the bushes, and then gathered the samples from the bushes. The third task was to journey to Hades and request for Venus a box filled with Proserpina's beauty. Psyche, about to kill herself in despair, was instructed by a voice how to find her way to the underworld, how to gain entrance and exit, and warned not to look in the box. Having followed the instructions and obtained the box, she was on her way back to Venus when curiosity and vanity overcame her and she opened the box to take some of the beauty for herself. At once she was seized with the sleep of death. But Cupid flew to her and took the sleep from her and shut it up in the box again. Then he hastened to Jupiter and implored his aid for Psyche. Jupiter interceded with Venus for the young lovers, won her forgiveness, bestowed immortality upon Psyche, and united her with Cupid in a marriage of unending happiness. Their daughter was Voluptas.

LITERATURE. Mrs. Browning, *Paraphrase on Apuleius*; Keats, *Ode to Psyche*; L. Morris, "Psyche" (in *Epic of Hades*); Frederick Tennyson, *Psyche*.

ART. Painting: Beyschlag, Psyche with the Urn, Psyche Grieving, Psyche and Pan; Caravaggio, Psyche in Olympus (Louvre); Curzon, Psyche (Luxembourg Museum); Kray, Psyche and Zephyr; Neide, Psyche and Charon (Königsberg Museum); Watts, Psyche; Zick, Psyche.

See also EROS.

PTER E LA' US, son of Poseidon and Hippothoe and king of the Taphians and Teleboans. From his father he had a golden hair on which depended victory and life for him. But his daughter Comaetho fell in love with Amphitryon when he came to attack

Pterelaus, and pulled out the hair that he might have the victory. Pterelaus was killed by Amphitryon.

PUD I CI' TI A, Roman personification of Modesty, to whom shrines and altars were erected as a protectress of the chastity of matrons.

PYG MAE' I, Pygmies, a race of dwarfs the height of a *pygme* (13½ inches), variously located either by the stream of Oceanus, or in Thrace, or in Egypt, or in India. They were an ugly people who wore no clothing but whose hair grew so long that they could cover their bodies with it. Their chief occupation was agriculture, and every year when the cranes came to eat their harvest there was a great battle between the cranes and the Pygmies. It was said that there had once been among them a woman, Gerana by name, of such beauty that she held herself superior to Hera and Artemis, and that Hera in punishment had changed her into a crane and made her an object of hatred among her people. Thus had arisen the enmity between the Pygmies and the cranes. Heracles in his wanderings encountered the Pygmies. While he was sleeping they made an attack upon him, but he only laughed at the little men, gathered up a few of them, and carried them in his lion's skin to Eurystheus.

PYG MA' LI ON. 1. King of Tyre, brother of Dido. He murdered Sichaeus, the husband of Dido, in order to get possession of his riches. Dido, informed through a dream of the identity of the murderer, fled with the treasure and a company of followers to Africa, where she founded Carthage. 2. King of Cyprus. He made of ivory a statue of a maiden so beautiful that he fell in love with it and prayed Aphrodite to give him a wife like it. Aphrodite breathed life into the statue. She became his wife and bore him a son, Paphus.

LITERATURE. T. L. Beddoes, *Pygmalion*; W. C. Bennett, *Pygmalion*; R. Buchanan, *Pygmalion the Sculptor*; Dryden, "Pygmalion" (from Ovid's *Metamorphoses*, Book X); A. H. Hallam, *Lines Spoken in the Character of Pygmalion*; A. Lang, *The New Pygmalion*; J. Marston, *Pygmalion*; W. Morris, "Pygmalion" (in *Earthly Paradise*); Frederick Tennyson, *Pygmalion*; T. Woolner, *Pygmalion*.

ART. Painting: Burne-Jones, *Pygmalion*.

PYG' MIES, see PYGMAEI.

PYL' A DES, son of king Strophius of Phocis and Anaxibia, sister of Agamemnon. When Orestes, fleeing from the murderers of his father, took refuge with Strophius, there sprang up between him and Pylades a life-long friendship of such character that it became proverbial. Pylades aided Orestes in killing Clytaemnestra and Aegisthus, accompanied him in his wanderings, shared every danger with him, and took care of him when he was tortured by the Furies. When, in obedience to the oracle, they went to the Tauric Chersonese to obtain the statue of Artemis and were made prisoners to be sacrificed as human victims to the goddess, the priestess agreed to spare the life of one of them if he would take a message to Argos for her. Each of the friends offered himself as the victim in order to save the other's life. But when the message was repeated, it was learned that the priestess was Iphigenia, sister of Orestes, and the three, plotting together, made their escape with the image of Artemis. They returned to Greece, and Pylades married Electra, another sister of his friend. By her he had two sons, Medon and Strophius.

PYR' A MUS, a youth in Babylon in love with the beautiful Thisbe, who lived next door. The parents of the lovers forbade them to marry, and they used to hold converse through a crevice in the wall between their houses. Finally they agreed to meet one night outside the city under a mulberry tree near the tomb of Ninus. Thisbe, first to arrive, took fright at a lion with jaws bloody from a kill, and as she fled dropped her veil. The lion tore the veil to pieces. When Pyramus came upon it stained with fresh blood, taking it for proof that Thisbe had been slain, in despair he killed himself with his sword. Soon Thisbe returned to the spot and, finding her lover dead, stabbed herself with the same sword. Their last wish, that their ashes might be placed in the same urn, was fulfilled. The fruit of the mulberry tree, now stained with their blood, was changed from white to dark red.

PY RE' NE, daughter of king Bebryx. Violated by Heracles, she gave birth to a serpent, and, fleeing from her father, was killed by wild animals. Heracles, returning, buried her body.

PY RE' NEUS, king of Daulis. He invited the Muses to his palace and offered them violence. They escaped on wings, and when he tried to pursue he fell from a cliff and was killed.

PYR I PHLEG' E THON, same as Phlegethon, a river of fire in the underworld.

**PYR' RHA.** 1. Daughter of Epimetheus and Pandora. She was the wife of Deucalion, to whom she bore Hellen, Amphictyon, Protagenia, Pandora, Melantho, and Thyia. She and Deucalion only survived the flood sent by Zeus to destroy man. They landed on Mt. Parnassus. Having been instructed by the oracle of Themis to throw behind them the bones of their mother, if they would re-people the world, they threw stones picked up from mother earth. From those thrown by Deucalion sprang men, and from those thrown by Pyrrha sprang women. 2. Name of Achilles while he was at the court of king Lycomedes, where his mother had placed him in woman's dress that he might not be taken to Troy.

**PYR' RHUS.** 1. Same as Neoptolemus. 2. A mortal who burned with passion for the goddess Rhea. He dared to reveal to her his love, but she rejected him and, when he persisted, turned him into stone. He kept his human shape and, though of stone, still was in love with the goddess.

**PYTH' I A**, a name applied to the priestess of Apollo Pythius at Delphi.

**PYTH' I US**, a name frequently applied to Apollo at Delphi, supposedly given him as an honorary title for having slain the Python, or from Pytho, later Delphi, where this serpent was slain.

**PY' THON**, a monstrous serpent which guarded the oracle at Delphi. Apollo slew it and took charge of the oracle. Another story relates that Hera, enraged at Leto, whom Zeus loved, sent the Python in pursuit of her. She escaped only through the aid of Zeus himself. Not long afterwards she gave birth to Apollo and Artemis. When he was four days old, to avenge the wrong done his mother, Apollo attacked the Python and slew it with his arrows. He then took the name Pythius, and further in honor of his victory founded the Pythian games.

## Q

**QUA DRIV' I AE**, goddesses of the cross-roads for whose protection travellers prayed.

**QUI RI' NUS**, a god, among the primitive Romans, with Jupiter and Mars forming an early trinity. It is the name which the Romans applied to Romulus when he was deified after his death.

or translation. The god Mars was sometimes called Mars Quirinus to describe him in his peaceful aspects, and Janus likewise was given the same name.

## R

RE' MUS, a son of Mars, the god of war, and of Rhea Silvia, a princess and priestess, daughter of Numitor, king of Alba Longa. He was the twin-brother of Romulus and shared all his early experiences. When they came to decide who should rule the city which they planned to found, a fight ensued in which Remus was slain. Another story has it that, as Romulus was building his city, Remus leaped over the rising walls in derision, and was then killed by Romulus.

RHAD A MAN' THUS, son of Zeus and Europa, brother of Minos. In some stories he is represented as a subordinate colleague of king Minos in Crete, and in others as king in the islands of the sea. Always he is pictured as a founder of laws and of legal procedure, and as an upright judge. After death, or perhaps without suffering death, Rhadamanthus was made a judge in the world below. With Minos, Aeacus, and possibly Triptolemus, he was stationed at the parting of the ways to Tartarus or to the Elysian Fields, there to decide on the punishment or reward of those who have died and come to judgment.

RHAD' I NE, a maiden of Samos who was compelled to marry a tyrant of Corinth. Her lover followed her in a wagon to Corinth where the tyrant had them both put to death. He then threw the bodies into the wagon; but, relenting, he finally gave them burial.

RHE' A, daughter of Uranus and Gaea, sister and wife of Cronus. To him she bore famous children, Hera, Demeter, and Hestia, Pluto, Poseidon, and Zeus. Cronus in fear of being overthrown by his children devoured the first five born to him. When Rhea was to bear another, in grief at the loss of all her children, she consulted her parents. They sent her to Crete where she gave birth to Zeus whom Gaea, his grandmother, took in charge. Some stories would have it that Rhea entrusted Zeus to the Curetes, semi-divine beings who sometimes were considered her attendants. In other stories Rhea gives Zeus to Melissa and Amalthea, daugh-

ters of the king of Crete, or to the Nymphs, Adrastea and Ida. To deceive Cronus a stone dressed as a babe was offered him as his son. Thinking it the new-born child he devoured it. When Zeus was grown, by the assistance of Rhea and others he overcame Cronus, compelled him to disgorge his brothers and sisters, and took the throne of the universe himself. In late Greek times Rhea was identified with Cybele and with the Magna Mater of the Romans.

RHE' A SIL' VI A, also called Ilia, usually considered to be the daughter of king Numitor of Alba Longa in Latium. She was therefore a descendant of Aeneas, though an old tradition would have her daughter of Aeneas. By the god Mars she became mother of Romulus, founder of Rome, and Remus. The story goes that Amulius deprived his brother Numitor of his throne, and then, to make sure that the family would not continue, had Numitor's son killed secretly while hunting, and compelled Rhea Silvia to become a Vestal Virgin. However, while she slept on the bank of a stream the god Mars came down to her. When Amulius discovered that she was with child he had her watched that he might take the offspring. She bore twin-brothers, Romulus and Remus. Amulius then attempted to put her to death by having her thrown into the Tiber; but the river-god rescued her and made her his wife. According to another story Amulius simply imprisoned her. But her boys he had exposed near the Tiber, and left to die. A wolf found them and nursed them at first. Then a shepherd, Faustulus, rescued them and brought them up. Grown to manhood they overthrew their uncle Amulius, restored Numitor to his throne, and released their mother from imprisonment.

RHE' SUS, son of king Eioneus of Thrace, or of the river-god Strymon. His mother was one of the Muses. After she gave him birth, ashamed to have her sisters learn that she was a mother, she cast Rhesus into the Strymon. The god of the stream rescued him and gave him into the keeping of the water-nymphs. When grown to manhood Rhesus became a mighty ruler in Thrace by the help of Hector of Troy. He was an ally of Troy, but was prevented from coming to the aid of the Trojans until the tenth year of the war because of fighting with the Thracians. Rhesus was a mighty warrior. He boasted that in one day he would storm the ship-camp of the Greeks, and that neither Achilles nor Ajax could stay him. There was some fear that he might succeed. He came to Troy with a great host, himself provided with armor fit

for a god, with a chariot adorned with gold and silver and drawn by two handsome horses, whiter than snow and as swift as the wind. Now there was an oracle to the effect that, if Rhesus drank of the Scamander river in the plain of Troy, watered his horses there and let them pasture, he would prove invincible and would save the city. When Rhesus reached Troy, it was too late to fulfil the oracle that day; but he encamped. That night Odysseus and Diomedes stole into his camp, and while Diomedes aided by Athena slew Rhesus and his twelve body-guards as they lay asleep, Odysseus secured the famous horses. Then they mounted and reached the Greek camp before effective pursuit could be organized.

**RHOD' O PE**, a beautiful maiden and so good a huntress that she was chosen by Artemis to be her companion. To her Rhodope took an oath to avoid association with any man. Enraged at this, Aphrodite caused her to forget her oath and to fall in love with a hunter, Euthynicus, whom she met in a cave. To punish her Artemis changed her into a spring in the cave. Thereafter the spring was used miraculously to test virginity. An accused girl would write on a tablet an oath that she was a virgin and then would step into the spring. If innocent, nothing happened. But, if she were guilty, the waters of the spring would rise up to her neck and cover the deceitful tablet.

**RHO DO' PIS**, a beautiful maiden, perhaps an Egyptian, perhaps the beloved of Charaxus, brother of Sappho. Once, when she was bathing, an eagle carried off one of her sandals in spite of the careful watch kept by her attendants. The bird flew with it to Memphis in Egypt and dropped it before Psammetichus, the ruler. Astonished at the incident and interested in the beauty of the sandal, he caused a search to be made for its owner, and, when he found her, made her his queen.

**RHOE' CUS**, a man who, noticing that an oak was threatening to fall, had his servants prop it up, and so saved the life of the Hamadryad who made it her home. In return she promised him anything he liked. He asked for her love, and she gave it, but with the warning that he must avoid other women. To remind him of this she would send a bee to him, possibly herself in the form of a bee. Once, when Rhoecus would have been untrue, the bee came; but he repulsed it. In anger the nymph blinded him by the sting of the bee.

**RO BI' GUS**, a deity worshipped by the Romans to keep blight from the growing grain. The festival of the Robigalia was celebrated

on April 25 to honor this god. A procession took place on the Via Claudia to the grove of Robigus at the fifth mile-stone. There the flamen Quirinalis sacrificed a dog and a sheep.

**RO' MA.** 1. A daughter of Evander, the Arcadian prince who, by one tradition, founded the city of Rome and named it from his child. 2. A personification of the city of Rome whose worship was begun in the Greek East as early as 195 b. c. In the reign of the first emperor, Augustus, at the beginning of our era, the Roman government favored the joint worship of Roma and Augustus, and permitted temples to be built to them. It seems likely that at Rome the goddess Roma was not worshipped as one of the gods of the state until Hadrian, in the second century, built a splendid temple to Roma and Venus. April 21 was celebrated as her birthday as well as that of the founding of the city. Roma is represented, particularly in the coinage of the Empire, as a robed figure, seated, with a statuette of Victory in one hand, or perhaps a spear, and with the other hand resting on a shield. Her head is covered with a plumed helmet. The type is probably derived ultimately from the Athena Parthenos of Phidias. 3. A Trojan woman who in the siege of Troy led the attack on the Greek fleet and attempted to set it on fire. When Aeneas, according to one legend, founded the city on the Tiber, he named it Roma in her honor.

**RO' MUS**, a son of Aeneas, or of his son, Ascanius. One story has it that Aeneas died in Phrygia and that his descendant, Romus, sailed to Italy and there founded Rome.

**ROM' U LUS**, son of Mars and Rhea Silvia, twin-brother of Remus, and founder of Rome. Numitor was king of Alba Longa, the city built by Aeneas' son Ascanius, and ruled by his descendants. Amulius, brother of Numitor, took the throne from him, and, to make his own family safe in the succession, he had Numitor's son killed while hunting, and compelled Rhea Silvia, daughter of Numitor, to become a Vestal Virgin, and so not to marry. However she was visited by the god Mars, and to him she bore twin-brothers, Romulus and Remus. Amulius, in wrath, imprisoned her or attempted to have her killed. He had her boys exposed near the Tiber river, and left them to die in its waters. The basket in which they were placed floated to the shore. Then came a wolf and nursed the boys, possibly taking them to her cave. Soon Faustulus, a shepherd, found them and took them to his home where they were brought up by him and his wife, Larentia, or Acca Larentia. Some thought that it was Larentia who rescued

the boys, for she was called a wolf because she was a prostitute. The boys lived the active life of shepherds and hunters in the region where Rome was later to be. When they grew to be young men, eighteen years of age, one day a fight began between them, with their associates living on the Palatine, and the shepherds of Numitor, living on the Aventine hill. Remus was captured and imprisoned in Numitor's control. Now Faustulus for long had thought that the brothers were Rhea Silvia's sons. At the capture of Remus he told Romulus his belief. At the same time Numitor, from the bearing and perhaps appearance of Remus, suspected that the captive was his grandson. Soon both the brothers were definitely recognized by Numitor as his daughter's sons. Then they plotted to restore Numitor to his throne. With their followers and with Numitor's aid they surprised and slew Amulius. Numitor's explanation of events satisfied the Albans and he was accepted once more as king.

Then Romulus and Remus determined to found a city in the place where they had been rescued and brought up. They had many followers, and besides, the population of Alba Longa was already excessive. One of them was to give his name to the city, and be its king; but, as they were twins, it was impossible to give the elder the precedence, as would have been natural. So they decided to let the gods determine the question by augury. Romulus chose the Palatine hill and Remus, the Aventine, as spots from which to observe the flight of birds. To Remus first appeared six vultures. Soon twelve appeared to Romulus. So Remus was hailed as king by his men because he had seen birds first, while Romulus was acclaimed because twice as many birds appeared to him. Only a fight could settle so difficult a question—and during the fight Remus fell. But another more famous story is that, as Romulus was beginning the construction of his city, Remus in mockery jumped over the new walls, and was then slain in anger by Romulus. Then Romulus gained full control and named the city Roma from his own name. The time of the founding of the city was April 21, 753 B. C.

To increase the population Romulus opened an asylum for all comers on the Capitoline. This policy gained him a large number of men, but no women. Then to secure wives he sent embassies around among the neighboring cities; but they would have nothing to do with the Romans. Romulus determined to get his men wives at any cost. He prepared for an elaborate celebration and invited the neighboring peoples. They came in numbers with their families. Then at a given signal the Roman men rushed among them and

carried off their girls. One married woman, Hersilia, was also taken, and she perhaps became the wife of Romulus and was instrumental later in securing peace with the Sabines.

As a consequence of this act—the rape of the Sabine women—wars arose. The Romans won easily except in the final war with the Sabines. Under their king, Titus Tatius, they pushed the Romans hard. The Capitoline was betrayed to them by Tarpeia, daughter of the commander of the garrison. Finally the opposing forces met in set battle. At first victory inclined to the Sabines. As the Romans retreated, Romulus raising his hands to heaven vowed a temple to Jupiter if he would stay the flight. The god encouraged the Roman troops to stand and later Romulus built a shrine to Jupiter Stator on the spot where the tide of battle turned. The Sabines fell into some confusion too because one of their leaders Mettius Curtius stumbled into a swamp, at the place where later was the Roman forum, and was rescued only with great difficulty. The fight continued until finally the women, whom the Romans had stolen, rushed between the opposing lines, and persuaded their kinsmen and their new husbands to make peace. The Sabines were then brought into the Roman state and Titus Tatius was made colleague of Romulus. He was, however, soon killed at Lavinium, whose people he had insulted.

Thereafter for the rest of his long reign of 39 years Romulus ruled alone. He carried on successful wars with Fidenae and Veii. He is credited with the inauguration of many Roman institutions. The army was his creation. He introduced the practice of augury, and was himself the first augur. He founded the priesthood of the Arval Brothers. But especially, he attended to the political organization. He created the Senate with its membership of a hundred, the heads of families. He made the division of the people into three tribes and thirty subdivisions called curiae. He created the classes of Patricians and Plebeians, and the system of patrons and clients.

The end of Romulus was as marvelous as his birth. One day, July 7, while he was reviewing the army in the Campus Martius, a tremendous thunderstorm arose and it became as dark as night. When it cleared away Romulus had vanished. Not long after, he appeared to Julius Proculus with a message for his people that Rome would become the head of the world and that the Romans should cultivate the art of war, so that they would be invincible. Then he ascended to the skies in the sight of Proculus. Some however believed that the senators had killed him during the storm and concealed his body. In a later day it was believed that

his grave was in the forum. The general belief was that he had become a god, and so he was worshipped, being identified with the god Quirinus. The Quirinalia, religious festival in February, was celebrated in his honor.

**RU' TU LI**, Rutulians, a people in primitive Latium whose chief town was Ardea. Their prince, Turnus, led them against Aeneas and his Trojans after they had landed in Italy and had made a treaty with king Latinus.

## S

**SA BA' ZI US**, a Phrygian god sometimes identified with the elder Dionysus whose cult had similar orgiastic and mystic characteristics. He was then thought to be the son of Zeus and Persephone, or the son of Cabirus.

**SAL MO' NEUS**, son of Aeolus and Enarete, and brother of Sisyphus. His home was in Thessaly; but later he founded Salmona in Elis and ruled there. He married Alcidice by whom he had a daughter, Tyro. Salmoneus imagined himself greater than Zeus. He imitated the god's appearance, and with torches and drums and other means tried to vie with the thunder and lightning. Zeus slew him for his presumption and punished him further in Tartarus.

**SA' LUS**, a personification of Health among the Romans, identified sometimes with the Greek Hygeia. She was thought of also as success or good fortune. In the Roman Empire Salus Publica is a kind of personification of the welfare of the state.

**SAN' CUS**, called also Semo Sancus and identified with Dius Fidius, a god of the primitive Romans. He was probably a god of the lightning, and was invoked in the taking of oaths and the making of treaties. From an early period there was a temple to him on the Quirinal hill.

**SAN GA' RI US**, a river-god, son of Oceanus and Tethys. When his daughter became pregnant from the fruit of the almond which grew up from the blood of Agdistis, Sangarius imprisoned her to let her die of hunger. But her mother cared for her till she bore a son, Attis, whom Sangarius then had exposed. He was said also to be the father of Hecuba.

**SA' ON**, a Boeotian who founded the cult of Trophonius at his ora-

cle. Saon had led an embassy of Boeotians to Apollo's shrine at Delphi for the purpose of getting advice in time of a dreadful drought. The oracle sent him to Lebadea where he was led by a swarm of bees to a cave, the site of the oracle of Trophonius who gave him the needed advice.

SAR PE' DON, son of Zeus and Europa, younger brother of Minos and Rhadamanthus. His early history is variously told. Some thought that, after a vain attempt to take the rule of Crete away from Minos, he emigrated to Lycia in Asia, and then in Caria founded the city of Miletus. He came with his companion, Glaucus, and his Lycian followers to Troy as an ally. There he proved a splendid aid to the Trojans and performed many feats of valor. At last he was slain by Patroclus who also took his armor. His body however was rescued, by order of Zeus, under Apollo's direction, and Hypnos (Sleep) with Thanatos (Death) carried it to Lycia for proper burial. Sometimes the Sarpedon of the Trojan war is considered distinct from him of Crete, and is represented as son of Zeus and Laodamia, the daughter of Bellerophon.

SA TUR' NUS, a primitive Roman god of agriculture, particularly of sowing, identified rather early with the Greek Cronus. When Zeus had finally banished Saturnus (Cronus) from his throne, the defeated monarch fled to Latium in Italy where he was received by Janus who was then ruling. Saturnus taught the people the art of agriculture, and in return was made colleague on the throne by Janus. He occupied the Capitoline hill which at the time was named Saturnia—a name also applied to all Italy. He civilized the people, and introduced a period of prosperity so that in later days the Romans looked back on his times as the Golden Age. Ops (Plenty) is sometimes represented as his wife, and Picus was his son. One day Saturnus vanished from the earth. Then Janus built an altar to him and established the Saturnalian festival in his honor, beginning on December 17. In historic times there was a temple to Saturnus in the forum at the foot of the Capitoline.

SA' TYRS, (SAT' Y RI), identified regularly with the Sileni, mythical beings, though not immortal, of hill and wood, associated with Dionysus, and typifying the vigor and vital powers of nature, and her fruitfulness. They were thought to be roistering creatures, fond of wine, of the dance, and of intemperate sexual habits. The Nymphs were their companions. These beings appealed to the imagination of the Greeks and Romans, and so appear frequently in works of art early and late. At first they were pictured as human figures, sometimes very hairy, with bearded faces, but with the

legs and tail of a horse. Later they have human forms, but with a horse's ears and tail. There were young and old among them—the young of splendid physique, the old lumbering and fat. Again they appear with characteristics of the goat instead of the horse, due to the likeness of Pan to these creatures, and among the Romans due to their identification with the Fauni. The use of these creatures in the satyr-drama of the Greeks was the result of their association with Dionysus.

*ART. Sculpture:* Satyr (Glyptothek, Munich); Resting Satyr, or The Marble Faun (Capitol, Rome). *Bronze:* Dancing Satyr (Museum, Naples). *Painting:* Jordaens, Satyr and Peasant (Old Pinakothek, Munich).

**SCHE' DI US**, a son of Iphitus and Hippolyte. He and his brother Epistrophus led the Phocians to Troy, for Schedius was one of the suitors of Helen. He fell in battle at the hand of Hector.

**SCHE' RI A**, land of the Phaeacians, by whom Odysseus was miraculously conveyed home over the sea.

**SCA MAN' DER**, son of Oceanus and Tethys, a god of the river of the Troad which bore his name. Xanthus was also a name of the river and the god. He was father of Teucer, the first king of the Trojans.

**SCE' PHRUS**, son of Tegeates and Maera, brother of Leimon. At the time Apollo and Artemis were punishing people who had refused to receive their mother, Leto, when she had wandered alone and friendless over the earth before their birth, they came to Tegea. There Scephrus had a private talk with Apollo. Leimon thinking that the purpose of the talk was to incriminate him then killed his brother Scephrus, but was shortly slain by Artemis. Then a terrible season with famine conditions followed. Apollo's oracle at Delphi upon consultation ordered the performance of certain ceremonies for the death of Scephrus. This done, the famine was stayed.

**SCI' RON**, a mythical robber who occupied a place on the road near Megara where the narrow and precipitous way overhung the sea. It was his practice to compel travellers to kneel down and wash his feet. As they did this he would kick them over the cliff to the sea where a huge turtle would devour them. Theseus met him on his way to Athens and punished him by the same sort of death he had been inflicting.

**SCYL' A CEUS**, a Lycian who as an ally of the Trojans went to the war with Glaucus. He was wounded by Ajax, son of Oileus. He escaped however and in fact was the only one of all his companions to reach home. There the women asked him about their husbands, and, when he told them that they all had fallen, in rage they stoned him to death.

**SCYL' LA.** 1. Daughter of Phorcys and Ceto. She was originally a beautiful nymph and with her Glaucus, the sea-god, fell in love. Failing to win her he consulted Circe for a way to secure her affection. Circe however fell in love with Glaucus, and so, in hatred of her rival Scylla, instead of giving her some love-potion, she mixed powerful herbs in the waters where Scylla bathed, thereby turning her into a dreadful monster. This metamorphosis by the same means is also attributed to Amphitrite. She is variously represented, but commonly as a woman in body, while below she had for legs serpents or fish-tails, and was also begirt with six dog-heads on long necks. Sometimes too she appears winged. In this frightful form was put a correspondingly savage spirit. Living in a cave at the strait between Italy and Sicily Scylla would lie in wait for passing ships, then dart out at them and carry off the men. When Odysseus passed that way she carried off six of his men, and he was powerless to offer resistance. On the opposite side of the strait was Charybdis, a fearful whirlpool which could suck in ships entire. To sail through and escape them both was well nigh impossible. 2. A daughter of Nisus, king of Megara. There was war between Nisus and king Minos of Crete. Scylla, either from love of Minos or bribed by him, betrayed her city by cutting off from her father's head a purple or golden lock of hair with which magically the safety of Megara was bound up. Then at the inevitable capture of the city Nisus killed himself to avoid capture and was at once transformed into a hawk. Scylla, his daughter, abandoned by Minos, threw herself into the sea in despair, and was changed into a lark, a bird ever in fear of the hawk.

**SCYL' LIS**, a son, or pupil, of Daedalus. With Dipoenus he is mentioned as inventor of the art of carving in marble.

**SCYPH' I US**, the name of the first horse created out of the earth by Poseidon.

**SE LE' NE**, a primitive goddess of the moon among the Greeks, later identified with Artemis, the Diana of the Romans.

**SEM' E LE**, daughter of Cadmus and Harmonia, and mother of Dionysus. As she was exceedingly beautiful she won the love of

Zeus in mortal form. The jealous Hera learned of the intrigue, and in the form of Semele's old nurse Beroe visited her and induced her to request Zeus to appear to her just as he had appeared to Hera at their marriage. Semele could not, of course, know Hera's intent, and so she first exacted a promise from Zeus to grant any wish and then made the request suggested by the goddess. Zeus, though reluctant, was obliged to comply. The sight of his awful majesty killed Semele from terror, or perhaps the lightning caused her death. Zeus rescued her unborn child, the future god Dionysus. Later Dionysus secured immortality for his mother, and she was taken from the world below to heaven where she dwelt under the name Thyone.

SE RA' PIS, an Egyptian deity, perhaps of Babylonian origin, whose worship was introduced into Egypt in the time of Ptolemy I. He was identified with Osiris in certain of his aspects, as deity in the world below. He was worshipped as a god of healing, and as a protector on voyages in late Greek times and in the Roman Empire.

SE RES' TUS, a companion of Aeneas, and commander of one of the ships. He accompanied Aeneas from Troy to Italy and helped in the establishment of the Trojans there.

SER GES' TUS, a ship-commander in Aeneas' fleet, and one of his trusted companions from Troy to Italy.

SEVEN AGAINST THEBES. After king Oedipus was exiled by his sons Eteocles and Polynices and their uncle Creon, the kingdom of Thebes was in their hands. They agreed to reign alternately, one year at a time. To Eteocles the rule fell by lot for the first year. During that time Polynices travelled away from home, but returned at the end of the year for his term. His brother however refused to give way, and he had the support of the people. Polynices, enraged at the unjust treatment he suffered, fled to Argos, and to its king Adrastus. Adrastus received him, gave him in marriage his daughter Argia, and promised to help him to regain his rights at Thebes. He raised a great force of his own and with his allies felt confident in the result. Seven heroes were the leaders, hence the title of the tale, and their names were: Adrastus, Polynices, Tydeus, Parthenopaeus, Capaneus, Hippomedon, and Amphiaraus. One tale has it that Thebes had seven gates and at each was stationed a hero, thus matching the seven leading the attack. Their names are given as Eteocles, Melanippus, Polyphontes, Megareus, Hyperbius, Lasthenes, and Menoecus. Amphiaraus, being a prophet, foresaw disaster, and opposed the expedition, but was won to

support it by his wife Eriphyle, who was bribed by Polynices with the gift of the necklace of Harmonia. The war was carried on for some seven years without decided successes for either side. Finally to bring about a decision it was agreed between the leaders that the brothers, in whose interest the war was being fought, should decide it in single combat. They fought and slew one another, fulfilling a curse uttered against them by their father when they drove him out. Then the rival armies met in furious combat, which concluded with the rout of the Argives, only Adrastus of the seven heroes escaping with his life.

SIB' YL, (SI BYL' LA), a daughter of Dardanus and Neso, who had prophetic powers. Later the name was used generically of many old women who could foretell the future. Of these in literature the Cumæan Sibyl was the most famous. She was possibly identical with the Sibyl of Erythrae in Greece, said to be the daughter of Glaucus and Deiphobe. Apollo, in love with the Sibyl when she was young, had granted her as many years as there were grains in a handful of sand which she took up; but, since she refused him her love, he did not grant her lasting youth. She was then to live a thousand years. Aeneas consulted her in her cave at Cumæ. There she made her prophecies and wrote them on leaves which were then blown about by the winds so that they were in terrible disorder. Under the inspiration of Apollo, in prophetic furor, she gave Aeneas advice as to his future movements. She herself conducted him on his fateful journey to the world below. In the reign of one of the Tarquins she appeared at Rome and offered the king nine books of prophecies, but at so high a price that he refused, not recognizing her and therefore ignorant of the importance of the books. She left him, burned three of the books, then returned and offered the six remaining at the same price. He refused again, and again she burned three books, and offered the final three at the original price. Then the king bought them. Thereupon the Sibyl vanished and was never seen of man. The books proved to be important prophecies concerning the destinies of Rome. The king had them preserved in a stone chest and kept safe in the temple of Jupiter Capitolinus in the charge of special priests who would consult them in time of need. These were the famous Sibylline Books. When in the year 83 b.c., the Capitoline temple was burned and with it the books, the government had Sibylline verses gathered from all the Greek and Roman world and made into a new collection. The last time they are known to have been consulted in Roman history was in 363 before the Persian campaign of the Emperor Julian, the

Apostate. They are said to have been purposely destroyed in 408 by Stilicho.

SIB' YL LINE BOOKS. See under SIBYVL.

SI LE' NUS, one of the Sileni, or Satyrs, individualized, a son of Hermes, or of Pan and a Nymph, or created by drops of blood shed by Uranus. He brought up the young Dionysus and thereafter was his constant companion. In Greek art he regularly appears with the god of wine. He is pictured as a bald-headed, snub-nosed, bearded, pot-bellied old man, given to riotous living, wine, women, song and the dance, a jovial old soul. He had prophetic powers, and if caught asleep by mortals and bound with garlands of flowers, he was obliged to answer questions, and to sing if desired. His song would charm not only mortals, but all living creatures. As he was too fat and sometimes too drunk to walk, he often rode an ass, accompanied and assisted by fellow Satyrs. One time he lost his way in Phrygia, but was found by peasants and taken to king Midas, who received him hospitably and gave him entertainment. He lectured to Midas and his court on the misfortunes of human existence. When Midas finally restored him to Dionysus, he received at the god's hands the gift of turning into gold whatever he touched.

SIL VA' NUS, a primitive Roman god of the woods, son of Picus. Later he was thought of too as a protecting divinity of agriculture, the guardian of the home and the protector of boundaries. He appears in Roman art as a bearded man often carrying fruits, sometimes holding a sickle, and accompanied by a dog.

SIL' VI US, son of Ascanius, and mythical ruler of Alba Longa. His name was thereafter taken over by all the long line of Alban kings.

SIM' O IS, god of a river in the plain of Troy, son of Oceanus and Tethys. On one occasion, to assist the Scamander against Achilles, he caused his waters to rise and roll stones and trees in flood at the hero.

SI' NIS, son of Poseidon and Sylea, a mighty giant on the Isthmus of Corinth who would stop every passer-by and tie him to a pine tree which he had bent over. When he let the pine go the traveller would be hurled into the air and killed by his fall. Theseus killed him by the same means.

SI' NON, son of Aesimus, and cousin of Odysseus. At Troy he fought on the side of the Greeks. When the Greeks tried the

stratagem of the Wooden Horse, and sailed away apparently for Greece, Sinon remained behind to deceive the Trojans. He pretended that he had been abandoned, and so from hatred of the Greeks would explain their purpose in building the huge horse. It was an offering, he said, to propitiate Athena, and made so large because it had been prophesied that, if it were taken within the walls of Troy, the city would never fall before the Greek assaults. The Trojans, of course, then dragged it into their city. At night Sinon was able to release the Greek warriors hidden within it, and Troy was captured.

SI' RENS, (SI RE' NES), daughters of Phorcys, or of Achelous, and perhaps of a Muse, Terpsichore, Calliope or Melpomene. These mythical sisters, two or three in number, were thought to station themselves on a dangerous reef in the sea and there by their wonderfully charming song, irresistible when heard by a mortal, to lure voyagers to their death. Odysseus had heard of their powers, and, on the voyage home from Troy, to hear them safely he stopped the ears of his men with wax, while he himself was bound securely to the mast. His ship then sailed past the Sirens and Odysseus heard their song, succumbing to it, as all men must, but without effect, since his men rowed on and did not hear his orders to release him. The Sirens' failure to entice Odysseus led them to commit suicide, after which they were changed into rocks. Another story has it that their suicide followed on their failure in a musical contest with the Muses. Still another tale runs to the effect that on the Argonautic Expedition Orpheus saved his comrades from them by the superior charms of his music, and so the Sirens killed themselves from jealousy. They were represented as bird-like creatures, winged, but with a woman's head and sometimes also arms and breast. In later conceptions they at times appear as women, but with birds' wings and feet. Their form was thought to have been a punishment inflicted on them as maidens by Demeter for their failure to guard Persephone, or else by Aphrodite because they scorned the pleasures of love.

SIS' Y PHUS, son of Aeolus, husband of Merope and, by her, father of Glaucus and grandfather of Bellerophon. In some tales he is represented as the natural father of Odysseus. He was king of Corinth, and the most intelligent and crafty of men. At one time Autolycus stole away his cattle; but Sisyphus went after them and was able to identify them positively by a letter which he had cut into the hoofs of each. Autolycus was so taken by this scheme that he gave Sisyphus his own daughter Anticlea, who

soon afterward married Laertes, and became the mother of Odysseus. Sisyphus came to his death in curious fashion. When Zeus abducted Aegina and passed through Corinth with the girl, Sisyphus told her father Asopus of the affair. In rage Zeus sent Thanatos (Death) to punish Sisyphus; but he, aware of the coming of Thanatos, managed to bind him in chains so that he was unable to do Zeus' bidding or in fact to harm any mortal. Finally Zeus freed Thanatos and gave him full control of Sisyphus. As he was dying he bade his wife not to make the usual offerings for the dead. After his death, in Hades Pluto was informed of her apparent neglect and permitted Sisyphus to return to earth to settle the matter. So he did, and then did not return to Hades, but lived on, apparently not disturbed by Thanatos, until he eventually died of old age. Then, in Hades, he was punished, possibly for deceiving Pluto, possibly for the betrayal of Zeus. He was compelled to push a great rock up a hill. This he could accomplish only with terrible exertions; and, when he got it to the top, it always escaped his grasp and rolled to the bottom, so that he had eternally to repeat his task.

**SMAR' A GUS**, a mischievous demon who would maliciously cause earthenware pots to break while they were being baked in the furnace.

**SMI' LAX**, a beautiful maiden who like her lover, Crocus, was metamorphosed into a flower which bore her name.

**SMIN' THEUS**, a name of Apollo designating him the mouse-god, because in the Troad he had rid the people of a plague of rats and mice.

**SOL**, sun-god of the primitive Romans, later identified with the Greek Helios and with Apollo in some aspects. In the third century after Christ Sol Invictus, the Invincible Sun, was worshipped as a protecting deity of the Roman state. In particular Sol Invictus Mithras won many worshippers just before the triumph of Christianity.

**SOM' NUS**, Roman equivalent for the Greek god of sleep, Hypnos.

**SOS' PI TA**, a name of Juno as the goddess who saves and heals.

**SPAR' TI**, the name of the men who grew from the dragon's teeth sown by Cadmus. They killed one another, only five escaping, and they were made citizens of Thebes by Cadmus.

**SPES**, Roman personification of Hope, corresponding to the Greek Elpis.

SPHINX, a mythical creature, daughter of Typhon and Echidna or of Chimaera. She was represented among the Greeks, from very primitive times and under Egyptian influence, as a monster with the head and bosom of a woman, and with the body of a lion, winged. She was sent by Hera or by Dionysus to punish Thebes for the unnatural lust of king Laius. Establishing herself on a height near Thebes she brought countless ills upon the folk, sparing neither the great nor the small. Flying down upon some luckless mortal she would seize him in her lion's claws and carry him off to devour. To stop her depredations it was essential to solve a riddle which she would propose. The man who tried an answer and failed she would immediately kill. Creon, the king, promised his throne and his sister as wife to whoever could rid Thebes of the pest. Oedipus attempted it. The Sphinx asked him what it is that walks on all fours in the morning, on two feet at noon, and on three in the evening. Oedipus replied that it is a man, in the morning, noon-tide, and evening of life. The Sphinx, mortified that her riddle was solved, killed herself. But some said that Oedipus slew her with his spear.

STEN' TOR, a Greek herald in the war at Troy. His voice alone was as powerful as the voices of fifty men.

STER' O PE, daughter of Cepheus, king of Tegea. Heracles, who wanted the aid of her father and brothers in a struggle, gave to Sterope a lock of Medusa's hair by which she could protect the city in their absence.

STHEN E BOE' A, daughter of Iobates, a Lycian king. She married king Proetus of Corinth, or Tiryns. After years of happiness with her husband to whom she had borne children, she fell in love with Bellerophon, who was a refugee at the court of Proetus. When her advances to Bellerophon were rejected, she accused him to her husband of attempting to wrong her. Proetus arrested Bellerophon and sent him to his wife's father, Iobates, who induced him to attempt to kill the Chimaera in the belief that he would be killed in the contest. Later Bellerophon returned to Proetus and, secretly pretending love for Stheneboea, he carried her off on his winged horse, Pegasus, and dropped her into the sea to her death. The same story is told of Antea.

STHEN' E LE, daughter of Acastus. She married Menoetius and bore to him the famous warrior Patroclus.

STHEN' E LUS. 1. Son of Actor, and companion of Heracles against the Amazons, who wounded him so that he died on the re-

turn in Paphlagonia. Later, when the Argonauts passed that way, he was permitted temporarily to return from the dead to see those heroes. 2. A son of Capaneus, and one of the Epigoni who captured Thebes. He fought too at Troy as leader of Argive troops, and was a bold and fit companion of Diomedes. 3. A son of Perseus and Andromeda. He became ruler of Mycenae and all Argos. He was the father by Calliphobe of Eurystheus, Alcinoe and Medusa.

**STRI' GAE**, vampire-like creatures of Roman superstition. They resembled birds. Thirsting for human blood they would fly about at night with dreadful whirring of their wings and would seize upon and suck the blood of any child left unguarded.

**STYM PHAL' I DES**, huge and voracious birds which infested the district of lake Stymphalus in Arcadia and attacked and devoured even human beings. It was one of the labors of Heracles to destroy these birds. He rid the place of them, though one story has it that he did not succeed in killing them, but only in driving them away, for their brazen plumage warded off his darts.

**STYX**, a chief river of Hades, also personified as a goddess, daughter of Oceanus and Tethys. The name was sacred to the gods themselves so that their most binding oath was taken by calling on the name of the Styx. For the taking of an oath Iris would bring water of the stream, and the god who was to swear would pour out the water. If a god broke such an oath, he would fall and lie as one dead for the space of a year.

**SU' PE RI**, Roman name for the gods of heaven, and sometimes used of mortals to distinguish them from those who had died, the Inferi.

**SY CHAE' US**, also called Acerbas, a rich priest of Heracles in Tyre, and husband of Dido. Her brother, Pygmalion, king of Tyre, slew Sychaeus in secret so as to obtain his wealth. But his spirit appeared to Dido, told her of his murder, showed her where his treasure was buried, and warned her to flee from the country.

**SY' LEUS**, a king in Aulis, who would compel passers-by to till his vineyards. Heracles, in the service of Omphale, slew him and his daughter Xenodoce.

**SY' RINX**, a Hamadryad of Arcadia, with whom Pan fell in love. She rejected him and fled his pursuit; but, when forced to stop by the stream Ladon, she prayed its waters to change her into some other form and so protect her. Her prayer was answered, for as Pan seized her he found only a bunch of reeds in his hands. His

sighs blown upon the reeds produced such tones that the god, to reproduce them, cut several of the reeds in unequal lengths and so made the syrinx or Pan's Pipes.

## T

**TAL THYB' I US**, with his colleague Eurybates, served Agamemnon as herald throughout the Trojan War. He had, a necessity of his calling, a clear and powerful voice. With Odysseus he was ordered by Agamemnon to bring Iphigenia to the camp. He was sent also to Achilles to bring Briseis away for Agamemnon. After Agamemnon's death he protected Orestes from Aegisthus, and sheltered him. He was said also to have led a colony to Crete and to have founded Tegea there. He died perhaps at Mycenae. But at Sparta there was a shrine to him, and there too, in a family thought to be descended from him, the office of state-herald was hereditary.

**TA' LUS.** 1. Son of Cres, was grandfather of Rhadamanthus, or was created by Hephaestus for Minos. He was a huge giant of bronze, yet living, like Achilles all but invulnerable, and sometimes represented as winged, for he was extremely swift. He had need to be, as it was his task in the service of Minos to protect Crete and so doing to circle the island three times a day. Sometimes he was also thought of as a protector of the laws which he carried with him on bronze tablets. Accompanying him was a dog. Stones were his weapons. If he captured his foes he would burn them, or he would heat his body in fire and grasp his foes in a deadly embrace. According to one story he helped Minos keep Daedalus in Crete, and to escape from him Daedalus invented wings for himself and his son. He admitted Theseus and his companions to Crete, as he knew that they were there for a sacrifice. He tried to keep the Argonauts on their homeward journey from landing in Crete for rest; but Medea by her magic enchanted him, and he was killed. 2. A son of Perdix, usually also called Perdix.

**TAN' TA LUS**, son of Zeus and Pluto. He married Dione. His children were Pelops and Niobe. Tantalus was king in Lydia, of great power and boundless wealth, and so fortunate as to be invited to the banquets and the councils of the gods. His blessings proved too much for his character and led to his fall. He committed various grievous sins. Pandareus had stolen a golden dog, which was a

guardian of a sanctuary of Zeus, and gave the dog to Tantalus to keep for him. Hermes in searching for the animal came to Tantalus, who denied all knowledge of it. Tantalus revealed secrets of the gods. He stole nectar and ambrosia and gave them to his friends. When Zeus offered him the fulfillment of any wish, he asked for life like the gods. He denied the divine nature of the sun. Finally he killed his son Pelops and served him to the gods to test them. They discovered his attempt at once, and punishment followed. Some said that Ilus, founder of Ilium, drove him out of Asia Minor entirely. The gods punished him by suspending a stone above his head, which was likely to fall at any moment. In Hades, though standing in water, he could not get any to drink, for it fled his touch whenever he tried to get any. Branches full of fruit hung close over his head, but always evaded his grasp, tantalizing him.

**TAR AX IP' PUS**, a spirit which would frighten horses in a race. It was represented sometimes as a dwarf-like figure mounted behind the horseman. Some thought it the ghost of a driver who had been killed. Drivers offered sacrifices to appease it.

**TAR CHE' TI US**, a mythical king of Alba Longa. In his home a shape came out from the hearth and was to be seen for days. By advice of an oracle he tried to persuade his daughter to marry it as the prophecy ran that the child of the union would win great fame. She refused, but sent a maid instead. In anger Tarchetius would have killed them both, but was advised against this move by Vesta in a dream. The maid bore twins, and gave them to Teratius, as Tarchetius intended to kill them. He left them near a stream, where a wolf nursed them and birds brought them food. Finally a shepherd found them and brought them up. When grown they overthrew Tarchetius.

**TAR' CHON**, a companion of Tyrrhenus in leading the Lydians to Italy where they founded the Etruscan race, and the eponymous hero of the city of Tarquinii. He rendered valuable assistance to Aeneas in his wars in Italy.

**TAR PE' IA**, the daughter of Spurius Tarpeius, to whom Romulus entrusted the guarding of the citadel, the Capitoline. While drawing water she met the leader of the Sabine foe, Tatius, and offered to open the citadel to him for what he and his men had on their left arms. They agreed, but when they entered, they threw their shields on her and killed her. Some thought she meant to betray Rome for the gold bracelets of the foe; but some believed she hoped to deprive them of their shields, and had already informed her

countrymen of her agreement before the enemy attempted to enter. The Tarpeian rock down which criminals were hurled was thought to be named for her.

**TAR' TA RUS**, the lowest abyss, as far below Hades as Earth is from Heaven. An object falling would take nine days on the way from Earth to Tartarus. It was a place of absolute darkness, surrounded by a wall of bronze, though some said by a triple wall, and by the burning stream Phlegethon, with gates of iron and threshold of bronze. Here were Iapetus and Cronus and the Titans imprisoned, while the hundred-headed Giants kept guard. Gods who swore falsely by the Styx might be compelled to atone by nine years' imprisonment in Tartarus. In general it came to be considered as the place of eternal punishment for the worst sinners and was in later times located as a section of Hades. There Tantalus, Sisyphus, Tityus, the Danaids, and Ixion were punished. Loosely it was sometimes used to denote all the underworld. Personified, Tartarus was thought to be the father of the Typhon by Gaea, and of the eagle of Zeus, and of Thanatos (Death), and of the giants. Sometimes Pluto is called Tartarus.

**TAU' RUS**. In a rationalizing of the story of the Minotaur, Taurus is represented as a general of king Minos who carried on an intrigue with the queen Pasiphae.

**TA Y' GE TE**, daughter of Atlas and Pleione. Unwillingly by Zeus she became mother of Lacedaemon. In shame she hung herself on a mountain which afterwards was given the name Taygetus. Some said that she escaped Zeus by the help of Artemis who temporarily changed her into a hind. After her death she was made one of the constellation Pleiades.

**TEC MES' SA**, daughter of king Teleutas of Phrygia, was taken captive by Ajax and made his mistress, but honored as a wife, and, after his death, promised the protection of Agamemnon.

**TEC' TA MUS**, son of Dorus, invaded Crete with the Dorians and others, married the daughter of king Cretheus there, and by her had a son Asterius. Finally he received the rule over the island.

**TE GYR' I US**, a king of the Thracians who received the exile Eumolpus and his son Ismarus, to whom he gave his daughter. When he found Eumolpus conspiring against him he drove him away. Later perhaps they were reconciled, and Eumolpus succeeded him on the throne.

**TEL' A MON**, son of Aeacus and Endeis, brother of Peleus and

Phocus, father of Teucer and Ajax, was king of the island of Salamis. When a young man, with Peleus, he killed his brother Phocus, perhaps by accident. Their father Aeacus banished them both from their home in Aegina. Telamon made his way to Salamis where he married the princess Glauce, and, when her father king Cychreus died, as there were no sons, Telamon succeeded. Later, on the death of Glucose, he married Periboea, daughter of the king of Megaris, and by her became the father of Ajax.

Earlier in life he took part in the Calydonian Hunt, and also in the varied adventures of the Argonautic Expedition, during which he was closely associated with Heracles, whom he accompanied in his expedition against the Amazons. Telamon was with Heracles when he slew the sea-monster at Troy which would have devoured the princess Hesione. King Laomedon offered Heracles Hesione in marriage; but when he came later to claim her he was refused. He and Telamon then waged war on Troy, took the city, overthrew Laomedon, and set up his son Priam as king. Heracles gave Hesione to Telamon. She bore him a son Teucer.

Late in life he sent both his sons, Ajax and Teucer, to the great Trojan War waged by Agamemnon. After the war Odysseus, who had won Achilles' arms from Ajax, barely escaped violence at Telamon's hands when he landed at Salamis. When Teucer returned, he was banished by Telamon, as in some way guilty of his brother's death, or because he did not avenge it.

How Telamon died is unknown; but in the world below he dwelt in the abode of the blest with his son Ajax and brother Peleus.

TEL CHI' NES, unique demons of the sea, thought to have dwelt in Crete and later in Rhodes. They could at will change their shape and live equally well on land or in the water. They possessed the evil eye. They could create clouds, hail, and rain. They were also artisans of ability, for they first worked in iron and brass, and invented many useful implements, the sickle of Cronus and the trident of Poseidon. They brought up Poseidon whom Rhea entrusted to them. On account of their evil deeds some said that Zeus drowned them or killed them with his thunderbolt, and some said that Apollo slew them.

TE LEG' O NUS, son of Odysseus and Circe. As a young man he left his mother and went in search of his father, and landing in Ithaca began plundering. Odysseus came armed to prevent him, but was killed by him. Too late he discovered his opponent's identity. But he took the body and returned to Circe, accompanied

by Penelope and Telemachus. Circe made them immortal, and Telegonus married Penelope, while Telemachus married Circe.

TELEMACHUS, only son of Odysseus and Penelope. He was left at home an infant when his father went off to the Trojan War. As a young man, aided by Athena, he went in search of news of his father, first to Nestor at Pylos, and then to Menelaus in Sparta. He learned that his father had been living on the island of Calypso. In his absence the suitors of Penelope planned his destruction; but he escaped them by going, on Athena's advice, to the herdsman Eumeus. There he met his father who had just returned. He assisted his father in planning and in carrying out his plan for the destruction of the suitors. After Odysseus' death he went with Penelope and Telegonus to Circe, who married him and made him immortal. Telemachus is represented in the *Odyssey* as young and inexperienced, and therefore no match for the suitors in his father's absence, but as a manly youth, straightforward and frank in speech, and as doing the best he could to protect his mother and manage their possessions.

TELLEMUS, son of Eurymus, a famous prophet among the Cyclopes. He foretold that Odysseus would blind Polyphemus.

TELEPHAS, wife of Agenor, and mother of Europa, Phoenix, Cilix, and Cadmus. After Zeus carried off Europa, Telephassa went with her sons in search of her daughter. After long and fruitless wanderings she died in Thrace and was buried by Cadmus.

TELEPHUS, son of Heracles and Auge. His mother was to be thrown into the sea as punishment; but she escaped to Teuthras, king in Mysia, who adopted her and protected her son. Another story represents her as escaping alone after exposing Telephus. He, brought up in ignorance of his parentage, was advised by an oracle to go to Mysia if he wanted to learn his identity. There king Teuthras offered him his kingdom and his daughter on the condition that he beat back his foes. Telephus succeeded; but, when he and Auge were about to marry, they were miraculously informed of their relationship. Some stories have it that he later married a daughter of Priam, and some, that he married Hiero, whose parentage is not known, and by her had a son, Eurypylus.

Telephus had to beat back an invasion of the Greeks. In this he was successful, though he was severely wounded by Achilles. Later he journeyed to Greece, disguised as a beggar for fear of being killed, to have the wound healed. Now this could only be done by him who caused the wound. He found Achilles and finally induced

him to effect a cure by applications of scrapings from the spear. Achilles agreed only because Calchas advised it, since there was a prophecy that without the help of a son of Heracles Troy could not be taken. Odysseus is said to have urged the healing of Telephus on this account. Telephus showed the Greeks how to reach Troy, but did not fight with them against the city. Another story was to the effect that Telephus, when in Greece for the healing of his wound, snatched up the little Orestes with the connivance of Clytaemnestra, and threatened to kill him if the Greeks would not cure him.

TE LES' PHO RUS, a minor deity of health and healing, attendant of Asclepius. He would appear in dreams to apply his skill. In ancient works of art he is represented as a very small boy, often with Asclepius.

TEL' LUS, also called Terra Mater (Mother Earth), a divinity of the Romans, identified with Gaea. She was considered in a two-fold capacity as the goddess who produces all the means of existence and who receives again her human children when they die. She was naturally invoked also as goddess presiding over marriage. The Romans associated her often with Ceres in worship and honored her by festival days in April and at the beginning of harvest. Tellus is represented as a dignified matron, seated between two attendants. She holds two babes in her arms. On her lap are fruits, about her plants and flowers growing, and at her feet cattle.

TEL PHU' SA, a nymph of a spring in Boeotia. When Apollo told her that he would erect at her spring a temple and oracle, she persuaded him, as she was herself a prophetess, to locate at Delphi where she knew he would first have to fight the dragon. He later returned, on recognizing her intention, censured her and punished her as well by hiding her spring under rocks near which he built an altar.

TEM' E NUS, a son of Aristomachus, descendant of Heracles, and ancestor of the Temenidae, who became the founders of Macedon. With the other Heraclidae he invaded the Peloponnesus and, conquering, took Argos as his kingdom. He gave his daughter Hyrnetho in marriage to Deiphontes, and intended to leave them his throne in preference to his own sons. They, enraged, mortally attacked him when he was bathing alone in a stream. But before he died he gave over his kingdom as he had planned.

TE' MON, one of the Aenians, who assisted them in gaining the territory of the Inachi and the Achaeans in Thessaly. There was a

prophecy that they could possess the land if some inhabitant willingly gave them a part of it. Dressed as a beggar he went about, and approached the king of the Inachi. In scorn the king gave the beggar a clod of earth, and so in due time the prophecy was fulfilled.

TEM PES TA' TES, goddesses of wind and storm among the Romans, who offered them sacrifices of black female lambs and built temples to them for safety in sea-voyages.

TE' NES, son of Cycnus and Proclea. When he was grown his step-mother, Philonome, fell in love with him, was repulsed, and thereupon accused him to his father of attempting to attack her. In rage his father put him in a chest and cast it into the sea. He arrived in it safely at an island where he was made king and named the island Tenedos from his own name. Later his father, discovering his innocence, came to be reconciled; but Tenes set his ship adrift by cutting its cable, and would have no reconciliation. Tenes met his death at the hands of Achilles in attempting to prevent the Greeks from landing on his island. He later received divine honors.

TE RAM' BUS, son of Eusirus and the nymph Eidothea. He kept his flocks at the foot of Mt. Othrys, and was a favorite of the nymphs whom he pleased by his songs. Pan himself advised him to leave the mountain and pasture in the lowlands as a terrible winter was approaching. He foolishly refused and showed his displeasure by maligning the nymphs. Soon came winter, his herds were lost and he was changed into a beetle by the nymphs.

TE' REUS, son of Ares, and king of Phocis. Pandion, king of Attica, gave him his daughter Procne in marriage, who bore him a son, Itys. But tiring of her he cut out her tongue, hid her in the country and married her sister Philomela. Procne wove into a web her mistreatment and so informed her sister. They then killed the boy Itys and served him up to Tereus. Discovering the crime he pursued them; but when they prayed the gods for deliverance, all of them were metamorphosed into birds: Procne became a swallow; Philomela, a nightingale; and Tereus, a hawk. For a somewhat different version, see PROCNE.

TER' MI NUS, a Roman divinity presiding over boundaries and property lines, but not the frontiers of the empire in classical times, nor over provincial borders. In Rome he had a sanctuary on the Capitoline which seems ultimately to have been included in the

precinct of Jupiter. The god himself sometimes merged into the person of Jupiter under the name Jupiter Terminus. When boundary-stones were placed, and also at the yearly festival of the Terminalia, it was the custom to anoint the stones and crown them with garlands, and to offer sacrifices of animals and fruits. King Numa is said to have instituted the worship of Terminus and to have passed the stringent laws, secular and religious, which were to protect the land-marks.

**TERP SICH' O RE**, one of the nine Muses, daughter of Zeus and Mnemosyne, and sometimes considered to be the mother of Linus, Rhesus, and the Sirens. She was usually considered a patroness of choral-song and the dance, and so was represented as a young girl with some musical instrument, a lyre, or flutes, or a triangle, and with a wreath of laurel on her head.

**TER' RA MA' TER**, a name of Tellus.

**TE' THYS**, a great sea-deity, daughter of Uranus and Gaea, and wife of Oceanus. She became the mother of the Oceanides, nymphs of ocean, and of numerous river-gods. The goddess Hera was brought up under her care. In gratitude Hera reconciled Tethys with Oceanus. After the disaster of Phaethon she gathered the broken parts of the yoke and the chariot of the sun-god.

**TEU' CER.** 1. Son of the river-god, Scamander, and of Ida, a nymph. He was the first king of Troy so that from him the Trojans were sometimes called Teucri. It was thought by some that his father Scamander had ruled in Crete, and with some of his people had emigrated to the Trojan land in time of famine. Teucer gave his daughter Batia to Dardanus, a Thracian prince, who then succeeded to the throne on Teucer's death. 2. Son of Telamon and Hesione, a Trojan princess descended from the first Teucer. He was brother of Ajax. Teucer fought in the Trojan War, as he had been one of the wooers of Helen. He was rated a valiant warrior and an expert Bowman. He grieved over the death of his brother Ajax. On the return home from Troy his father banished him, thinking him in some way guilty of the death of Ajax. Teucer sailed away with his followers to Sidon where he was received by king Belus, father of Dido, and was given assistance with which he conquered the island of Cyprus and became its king. He built there Salamis as his chief city, naming it from his home-land. He married Eune, daughter of the eponymous king, Cyprus, and the later kings of the island traced their ancestry to this pair. The end of Teucer's life is uncertain—perhaps he died on the island as its king.

**TEU' THRAS.** 1. A king of Teuthrания or Mysia. He was said to have slain a boar in a sanctuary of Artemis, though the beast begged in human voice for mercy. Hence Artemis made him insane. By his mother's help he was able to appease the goddess finally. He befriended Auge when she fled to his kingdom, and gave his throne to her son Telephus after he had fulfilled the condition that he beat off his invading foes. 2. A king of Phrygia, killed by Ajax who then carried off his daughter Tecmessa.

**THA LAS' SA**, the goddess Sea, a late personification among the Greeks. Sometimes she was considered the mother of Aphrodite by Zeus. Again she is represented as wed to Pontus to whom she bore fish as children. Sometimes too she was said to be mother of the Telchines.

**THA LI' A.** 1. One of the nine Muses, daughter of Zeus and Mnemosyne. By Apollo she became the mother of the Corybantes. She was also loved by Daphnis. Thalia was the Muse of Comedy, and so is represented with a mask, which she carries in her left hand, while in her right she holds a staff like a shepherds' crook. 2. One of the three Graces, daughter of Zeus and Eurynome.

**THAL' LO**, a divinity mentioned with others by whom the Athenian youth took solemn oath of loyalty to the state. Some considered her one of the Horae (Seasons), or as one of the Charites (Graces).

**THAM' Y RAS**, or **THAM' Y RIS**, son of Philammon and Argiope, a mythical musician and singer of Thrace. He was a handsome man and very able in his art so that he became proud and ventured even to challenge the Muses to a contest of song. They accepted with a wager that if he won he might wed any one of them; but, if he lost, they would treat him as they liked. He lost, and they blinded him, took from him his gift of song and of playing, and broke his lyre, though some said that he threw his lyre into a stream which thereafter took his name.

**THAN' A TOS**, called Mors by the Romans, was the son of Night and twin brother of Hypnos (Sleep). He was the personification of Death, and with his brother Sleep he dwelt in a remote cave along the river Lethe in the world below. He was sometimes thought of as the bringer of rest, but naturally more often as grim and pitiless. At the end of life Thanatos would come for the spirit, which he claimed as his right. Thanatos complained to Zeus, under whose control he was, of the injustice which Asclepius did him by restoring the dead to life. When sent against Sisyphus

Thanatos failed and was put in chains by his foe so that no men died at all until he was freed. When Thanatos carried Alcestis away Heracles struggled with him and forced him to restore her to life. One of Aesop's fables represents a poor old man, utterly exhausted from carrying a load of wood, summoning Thanatos; but when he came, the old man met him with a request to help him put his bundle back on his shoulders. At Apollo's order, following the will of Zeus, Thanatos and Hypnos carried the body of Sarpedon from Troy back to his home that his kinsmen might do him the last honors. Thanatos alone of the gods loved no offerings or sacrifices. He was pictured as a winged figure, often with full beard, sometimes fully attired as an armed warrior, sometimes with little clothing, or naked, but with a sword, and engaged with Hypnos in carrying off the dead.

THAU' MAS. son of Pontus and Gaea. He wed Electra and by her begot the Harpies and also Iris.

THE' A, daughter of Uranus and Gaea, wife of Hyperion to whom she bore Helios, Selene, and Eos.

THE A NI' RA, a Trojan girl, given to Telamon by Heracles after he captured the city of Troy. She escaped from Telamon's ship by swimming, and reached Miletus where she hid in a wood. Arion, king of Miletus, found her and befriended her and Trambelus, the son she bore to Telamon.

THE A' NO. 1. Daughter of a Thracian king Cisseus and of Telecleia, and wife of Antenor of Troy. She was the priestess of Athena's temple in the Trojan citadel. Some said that she surrendered the sacred Palladium, which protected Troy, to Odysseus and Diomedes when they secretly entered the city. Another story has it that she and Antenor hospitably entertained Odysseus and Menelaus when they came to Troy to demand the return of Helen. For this reason the Greeks on capturing Troy did not harm her family, but let them go. Theano and Antenor and their children made a new home on the north shore of the Adriatic. 2. Wife of king Melapontus of Icaria in Attica. She was childless, and so in fear of being divorced she procured twin children who had been exposed and offered them to her husband as her own. They were Boeotus and Aeolus, sons of Melanippe by Poseidon, and had been exposed through the act of her father Desmontes who punished her further by blinding and imprisoning her. Sometime later Theano bore twins. When they grew up she explained to them the truth about their supposed brothers, and urged them to take the occasion

of a hunting expedition to kill them. They attempted it, but were killed themselves. Then Poseidon informed the brothers, his sons, of their identity. They killed Desmontes, freed their mother Melanippe, and led her to Melapontus to whom they explained Theano's misdeeds. Thereupon Melapontus married Melanippe and adopted the sons.

**THEBES**, the chief city of Boeotia in central Greece. It was the scene of many mythological tales: of Cadmus, Dirce, Amphion, Pentheus, Oedipus, the Seven Against Thebes, and the Epigoni.

**THE' MIS**, daughter of Uranus and Gaea, sometimes identified with Fas among the Romans. Though one of the Titans who were hostile to Zeus, Themis wisely submitted to his sway. She was the personification of law and order, and of justice. Zeus married her and seated her on his throne beside him to give him counsel. She bore to him the Horae, the three Seasons, named Eunomia, Dice, and Eirene. She also became mother of the Moerae (the Fates), and of Astraea (Justice) and of the Hesperides. She was sometimes thought of as a goddess of prophecy, and as controlling the oracle at Delphi before Apollo took charge there. She was pictured as a beautiful young woman of dignified appearance.

**THE MIS' TO**, daughter of Hypseus, and wife of Athamas, king of Thebes. She bore sons to him, but did not win the favor which he bestowed on Ino, another of his wives. Themisto from jealousy planned to kill Ino's children, but was deceived by her nurse and killed her own instead. Some said that Ino in disguise was acting as nurse. Themisto, on learning what she had done, killed herself.

**THE O CLYM' E NUS.** 1. A seer of the Homeric Age, son of the seer Polypheides, descendant of Melampus. He was obliged to flee from his home at Argos where he had slain a fellow-citizen. Coming to Pylos he met Telemachus on his search for news of his father Odysseus, and begged for his protection. Telemachus took him back to Ithaca. There he by his art informed Penelope that Odysseus was actually in his homeland, and again he prophesied to the wooers their fate, but was greeted with derisive words. 2. A son of Proteus and Psamathe, brother of Theonoe. He became king, and was a mighty hunter, and a terrible enemy of all Greeks so that he would sacrifice every one he captured. However, he entertained Helen, and pursued her with his wooing. She, pretending to yield, escaped by a stratagem from his land. In rage he would have killed Theonoe on the ground that she had assisted in the

escape. But the Dioscuri, brothers of Helen, appeared and saved her.

THE OD' A MAS, a plowman whom Heracles met on his travels. Heracles and his son Hyllus were hungry, and asked the plowman for food. He refused and even reviled the hero. Thereupon Heracles slew one of the oxen and feasted on it with his son. Theodamas hurried to town to get help, and in the battle that followed pressed Heracles hard so that even his wife Deianira had to assist in the fighting. Finally Heracles slew Theodamas and took captive his son Hylas. The scene of the story is laid, and with varying details, among the Dryopes of Thessaly or in Rhodes. According to the Rhodian tale Heracles, while enjoying the meal, laughed at Theodamas' curses; but afterwards established an altar with Theodamas as priest, and as part of the ceremonies of sacrifice he had Theodamas repeat the curses uttered against him.

THE ON' O E, daughter of Thestor, and sister of Calchas and Leucippe. While at play on the sea-shore she was captured by pirates who sold her to king Icarus of Caria, whose mistress she became. Her father, starting a search for her, was shipwrecked on the coast and enslaved by Icarus. Leucippe in despair turned to Apollo's oracle at Delphi for help and was told that, if she journeyed forth in the guise of a priest of Apollo, she would find her loved ones. She did so and came arrayed as a young priest to Caria where her own sister fell in love with her. She rejected the love, and, enraged, her sister, who did not know her, sent in the slave, her own father, to kill the newcomer. The slave had to attempt it, but as he bewailed his lot before the deed the supposed priest overheard him and recognition followed. Thestor then was released with his daughters by king Icarus and returned home laden with gifts.

THE OPH' A NE, a beautiful maiden who had many suitors, among them Poseidon. He carried her off to an island, and to deceive the other suitors who came after her, he changed her into a sheep, himself into a ram, and the inhabitants of the island into cattle. The wooers arriving and finding no people began to slay the cattle and eat them. To punish them Poseidon changed them into wolves. Then in sheep's form he wed Theophane and had by her as son the ram with the golden fleece, which carried Phrixus safely, and whose fleece was the goal of the Argonautic Expedition.

THER SAN' DER, son of Polynices and Argia, the daughter of Adrastus. He married Demonassa who bore him a son Tisamenus.

Thersander was one of the Epigoni who captured Thebes, and he became its ruler. Later he started with forty ships for the Trojan War, in company with Diomedes. He was killed in the war against king Teuthras, perhaps by the hand of Telephus. Diomedes performed the funeral rites for him. Another story has it that he lived through the Trojan War and was one of the heroes who entered Troy concealed in the Wooden Horse.

**THER SI' TES**, son of Agrius and Dia. He was one of the Greek warriors before Troy. Thersites is represented as an ugly man partly crippled and therefore perhaps inclined to find fault on any occasion. He had a sharp and bitter tongue and was not backward in using it. He figures in the *Iliad* as a kind of objectionable demagogue. In one of the public meetings of the Greeks Thersites severely criticised Agamemnon and his policy. Odysseus, answering, termed Thersites the very worst man who had come against Troy, and beat him so that the blood came. According to one story Thersites met his death by a blow of the fist of Achilles because he ridiculed Achilles weeping over the Amazon Penthesilea whom he had slain. It is told that Diomedes, a distant relative of Thersites, was with difficulty kept by his friends from attacking Achilles. In the world below he was thought to associate with Ajax and Palamedes, opponents of Odysseus, and to play dice with them.

**THE' SEUS**, son of Aegeus, king of Athens, and of Aethra of Troezen. Some said that he was the son of the god Poseidon. His father left Troezen for Athens before Theseus was born, and on departing he placed his sword and sandals under a rock, with the command to Aethra that as soon as the boy could lift the rock he should take sword and sandals and set sail for Athens to seek his father. Theseus was brought up in the care of his mother and her father Pittheus, the wise king of Troezen. Chiron taught him the hunt. He was instructed in all exercises so that later he was thought to be the inventor of the sport of wrestling. When he was sixteen, Heracles came to see Pittheus, wearing his lion's skin. The other boys thinking a live lion was upon them ran off in fright, but Theseus grabbed a club and would have attacked Heracles. Grown to young manhood Theseus dedicated the locks of hair from the front of his head to Apollo. His mother informed him of his father's wish to see him and told him of the rock. He easily raised it, took the sword and sandals, and prepared at once to go to Athens. Pittheus and Aethra urged him to take ship, as his father had directed, but in the spirit of courageous and ambitious youth,

he preferred the longer and more dangerous way by land over the Isthmus.

He first met Periphetes, a savage giant who tried to club to death all passersby. Theseus killed him and took his club. Next he came to Sinis, who had the habit of getting travelers to assist him to hold a huge pine he would bend down; and, when they had grasped it, he would let go, so that the pine springing back would toss the victims so high that their fall would kill them. Theseus, forewarned, killed this giant by his own device. A wild sow, called Phaea, infested the region of Cromyon where Theseus journeyed, and met death at his hands. Some said that Phaea was a prostitute who murdered and plundered strangers. His next adventure was with the robber, Sciron. He would compel all who passed near him to wash his feet on a pathway that was a mere ledge overhanging the sea, and then he would kick them over the edge to fall a prey to a huge tortoise in the waves below. Theseus, with his sword, so frightened Sciron that he offered a free passage; but by this he did not satisfy the hero. He was compelled to wash Theseus' feet and was pushed over the cliff to his death. And so the road was freed. Cercyon, king of Eleusis, was a famous wrestler. He would compel all strangers to wrestle and, if he beat them, he would kill them. Theseus conquered him at his own game and killed him. One of Theseus' most noted adventures was his experience with Procrustes. This giant would pretend to entertain strangers who passed; but when he got them into his house he would invite them to rest on an iron bed. If they proved too long for the bed, he would lop off their legs to make them fit; while, if they were too short, he would stretch them to a proper measure. Theseus gave this fellow too a dose of his own medicine and so rid the world of him for the benefit of future travelers. Thus by courage and strength and ready wit and skill Theseus won his way to Athens.

He first had himself purified of the shedding of blood at a shrine. Then he walked through the city to find his father. A group of workmen seeing his strange dress and thinking him effeminate jeered at him. In reply he said nothing but unyoked steers from a wagon-load of stone, tossed the whole wagon into the air, and then passed on. Now Aegeus had married the sorceress Medea, who had fled from Corinth, and he was much under her influence. Not long before Theseus' arrival it had been prophesied that a mighty hero would come who loved war and fighting. So when Theseus arrived at the palace Aegeus perhaps mistook him for this

hero and was in some alarm. Medea recognized him and wanted to get rid of him. So she told Aegeus to invite him to eat with them, and to offer him a poisoned drink at the feast. Aegeus agreed, but when Theseus used his sword to cut meat, he at once recognized the weapon and his son. Medea fled to Asia. Aegeus proclaimed Theseus his son and successor to the throne. Now it happened that a terrible wild bull infested the district of Marathon, and could not be caught or killed. Theseus, without a weapon, caught it and led it into the city where he, or his father, killed it.

Some time before, king Minos of Crete had beaten Athens in war for the killing of his son Androgeus, and as tribute compelled the Athenians to send him every year seven youths and seven maidens, a tribute which he offered to the Minotaur, a bull-headed man who lived in the Labyrinth. Theseus, in spite of his father's opposition, offered to be one of the group in the hope that he might free Athens of this terrible tribute. They set out in a ship with black sails, which Theseus promised to change for white if he should return successful. They arrived in Crete, entered the harbor with permission of the warden of Crete, the brazen giant Talus, and were led before king Minos for inspection. With him sat his daughter Ariadne. Theseus to save the others, if only temporarily, offered himself as the first victim, and his offer was accepted by Minos, who sent him off to prison. There Ariadne came secretly by night, for she had fallen in love with Theseus when she saw him before her father, and offered him a sword and a ball of thread which he was to fasten and unwind as he advanced through the mazes of the labyrinth and thus have a clew to help him find his way out if he killed the Minotaur. In this he was successful, and with Ariadne and the Athenians he escaped from Crete and sailed for Athens. Ariadne became his bride. Although he had sworn to take her to Athens as his queen he deserted her on the island of Naxos. Dionysus, however, befriended her. Now in their joy at escaping the Minotaur they one and all had forgotten to change the sails for white. As they approached Athens the black sails made old king Aegeus conclude that his son had died, and he leaped down from the cliff where he had looked out over the sea day after day in hope of his son's return.

Theseus now became king. He instituted reforms, or at least in historical times actual developments of the primitive period were attributed to him. He gathered into the one city-state of Athens all the scattered and semi-independent communities of Attica; he began the coinage of money; he founded the Panathenea, a great festival in honor of Athena; he extended Athenian

sway over Megara and to the Isthmus; and is even credited with the founding of Smyrna in Asia Minor and the promotion of Ionian power there.

Then once again he indulged in his love for adventure. Either with Heracles or after that hero's expedition, he led a fleet against the Amazons, and succeeded in carrying off their queen Antiope, though some said that it was her sister, Hippolyte. To recover her the Amazons invaded Attica and penetrated into the city itself; but they were finally beaten back, while Antiope was slain in the fray, fighting for Theseus whom she had come to love. She is said to have borne to Theseus a son, Hippolytus. Later Theseus married Phaedra, who by her wicked infatuation for Hippolytus ultimately caused Theseus to kill him as though guilty. When Hippolytus' innocence was learned, Phaedra killed herself.

Theseus joined in the Argonautic Expedition, and took part in the Calydonian Hunt. He assisted Adrastus after the war of the Seven Against Thebes, and he granted refuge to the exiled king Oedipus and protected his daughters Antigone and Ismene. His fame spread to the country of the Lapiths whose king, Pirithous, wanting to test him, made a raid and drove off some of the cattle of Theseus. The hero pursued; but before they came to blows, in admiration of one another they took an oath to be friends. Theseus later attended the marriage of Pirithous with Hippodamia. To the celebration came also the Centaurs, and under the influence of too much wine they attempted to wrong the bride. A battle followed in which Theseus aided Pirithous and the Lapiths in defeating the Centaurs.

Some time later, after the death of Hippodamia and of Phaedra, the two heroes decided to marry again, and, if possible, daughters of divine parentage. They first carried off Helen from Lacedaemon and cast lots for her. Theseus won; but as Helen was too young to marry he left her in the care of his mother, Aethra. Then he set forth with Pirithous to secure Persephone, queen of Hades. They penetrated into the lower world; but Pluto stopped their attempt and imprisoned them, fastening Pirithous to the wheel on which his father, Ixion, was punished, and chaining Theseus to a huge rock. There they remained perforce until Heracles on his expedition to get Cerberus released them. Some said that Pirithous was never released.

During his detention in the world below, Castor and Pollux had invaded Attica to rescue their sister Helen, and had carried off Theseus' mother to be Helen's attendant. Furthermore Menestheus, a descendant of king Erechtheus, had won over the people of Athens

to support him, with the result that Theseus found that he could not regain his throne even by force. He then retired to the island of Scyros where he had estates, and was received by its king, Lycomedes. But he soon met his death. Some said that while he was walking along a steep cliff Lycomedes, in fear that Theseus might take his kingdom from him, escaped that danger by pushing the hero over the cliff. Others said that he fell to his death accidentally. He was buried on the island.

Ages later at the famous battle of Marathon the Athenians believed that they saw their hero Theseus fighting for them against the invading Persians. A little after this, when the Athenians conquered Scyros, as a result of an oracle from Delphi they found the bones of Theseus and brought them to Athens with great honor. There was a shrine erected to him, priests were appointed, and sacrifices offered.

Theseus' adventures were a favorite topic with ancient Greek artists. They pictured him often as a young athletic figure, beardless, and fighting naked or with little clothing, armed variously, sometimes with helmet, shield, and sword, sometimes only with the famed sword of his father.

**LITERATURE.** Chaucer, *The Knight's Tale*; Mrs. Hemans, *The Shade of Theseus*; Landor, *Theseus and Hippolyte*; B. W. Procter, *On the Statue of Theseus*.

**ART. Sculpture:** Theseus, on west pediment of the temple of Zeus (Olympia); Theseus, on the Theseum (Athens); Theseus, from the east pediment of the Parthenon (British Museum). Canova, Theseus (Volksgarten, Vienna).

**THES' PI US**, son of Teuthras, founder and king of Thespiae. He had fifty daughters, the Thespiades, by his wife Megamede. When Heracles came to his city, Thespius welcomed him and married all his daughters to him in fifty days, though some said in one day. Thesipus was very desirous of descendants by Heracles, and his daughters are said all to have borne him grandsons. One daughter, according to one version of the story, refused Heracles, and was then compelled by him to become priestess of his temple and virgin for life.

**THES' TI US**, a king of Pleuron in Aetolia. He killed his son Calydon on a charge of incest with his mother. Then from remorse he drowned himself in a river. He was the father of Leda and Hypermnestra.

THES' TOR, son of Apollo and Laothoe, and father of the famous seer Calchas, and sometimes called also the father of Theonoe and Theoclymenus. On a voyage to find his daughter Theonoe, who had been stolen away by pirates, his ship was wrecked, he was made a slave, and so came into the hands of king Icarus, who had made his daughter a favorite. Finally after a recognition scene they were restored to their home.

THE' TIS, daughter of Nereus and Doris, a sea-divinity. She was brought up by Hera, married Peleus, a mortal, and became the mother of the mighty Achilles. The story goes that when Thetis grew to womanhood she was wooed by Zeus and Poseidon; but, when they heard that her son would become greater than his father, they resigned their wooing, and declared that she should become the bride of a mortal. Now Peleus, while on the Argonautic Expedition, had seen Thetis and fallen in love with her, while she was guiding the Argonauts safely through some of the perils that beset them by sea. The Centaur Chiron instructed him how to win her; he was to hold her fast, or bind her, even though she assumed many forms, as she could, until she would promise to marry him. Peleus succeeded in this somewhat novel method of wooing. The wedding took place at Mt. Pelion, and all the gods themselves attended, except Eris (Discord), who in rage threw into the assembly the Apple of Discord, fertile of great trouble to come. One story has it that Thetis bore several children whom she accidentally killed while proving them with fire to learn if they were immortal. When Achilles was born his father saved him from such a test. Achilles was mortal, and so to make him invulnerable Thetis dipped him in the river Styx, holding him by his heel which alone of any part of his body thereafter could be hurt by a weapon.

When Achilles was a young boy Calchas had prophesied that without him Troy could not be taken, and so Thetis, knowing that he would meet his death there, in an attempt to save him hid him among the daughters of king Lycomedes in Scyros. When he finally went off to war, Thetis procured for him the famous armor made by Hephaestus. Later Patroclus lost it to Hector; but Thetis went to Hephaestus for another suit. He undertook to make it if she would give him her love, and she promised; but when the armor was ready she escaped with it. Hephaestus being lame could not overtake her, so he threw his hammer at her and wounded her ankle. After Achilles' death Thetis came up from the sea and mourned for him and raised a monument in his honor. In later days she advised Neoptolemus, her grandson, how to reach home in

safety on the return from Troy, and after his death she appeared to Peleus and bade him bury Neoptolemus at Delphi.

She is said alone to have assisted Zeus, when threatened by Hera and Apollo and the other gods, by summoning Briareus to Olympus. She aided Hephaestus when he had been hurled out of heaven by Zeus, and she protected Dionysus in the sea when he fled from the rage of Lycurgus. Some said that she ultimately put Helen to death, for she, as the cause of the Trojan War, was responsible for Achilles' death. She was worshipped in parts of Greece, particularly in Thessaly.

**THO' AS.** 1. Son of Dionysus and Ariadne, king of the island of Lemnos. When the Lemnian women conspired to kill all the men on the island, Thoas alone escaped through the pity of his daughter Hypsipyle for her aged parent. She concealed him temporarily in Dionysus' shrine, and later conducted him, garbed as a statue of the god, to the coast, where she put him on a ship which carried him away to safety. 2. A king of Tauris where Iphigenia was priestess of Artemis at the time when Orestes and Pylades came to secure the statue of the goddess. 3. Son of Andraeman and Gorge, and a king of Aetolia. Thoas was one of the many wooers of Helen, and so went to the Trojan War commanding a contingent of forty ships. He was noted as a bold warrior and able orator in the struggle at Troy. He was one of the group of Greek heroes who were concealed in the Wooden Horse.

**THRI' AE**, three nymphs, sisters, who lived on Parnassus. They brought up Apollo. They were believed to be the first to prophesy by the casting of lots with pebbles. One story is that Zeus, in anger because people were preferring the method of the Thriae to that of the Delphic oracle, in foretelling the future, caused their prophecies to be disbelieved.

**THY ES' TES**, son of Pelops and Hippodamia, brother of Atreus, and father of Aegisthus by his own daughter Pelopia. Thyestes seduced Aerope, wife of his brother Atreus, and in consequence was banished. Later Atreus, feigning a desire for reconciliation, invited him back to Mycenae and celebrated his return with a splendid banquet. At the end of it he informed Thyestes that he had been served the flesh of one of his own sons. Thyestes called down the wrath of heaven on his brother and fled the place, finding refuge in Epirus. There he met his daughter Pelopia, not knowing who she was, and by her had a son, Aegisthus. She soon after was married to Atreus. When Aegisthus grew to manhood his mother

presented him with a sword taken from his unknown father. Now Atreus had arrested Thyestes by the help of Agamemnon and Menelaus, his sons, and was keeping him in prison. Aegisthus was sent in to kill him; but Thyestes, recognizing the sword he bore, was able to explain to him that they were father and son. Pelopia, present at this scene, asked for the sword and with it at once killed herself. Then Aegisthus rushed from the prison with the bloodstained weapon and slew Atreus. He then made Thyestes successor to the throne. Later Agamemnon and Menelaus drove him out and took the kingdom. He died in Cythera.

**THY I' A**, a daughter of the river-god Cephisus, or of a mortal, Castalius. She bore to Apollo a son Delphus, the eponymous founder of Delphi. She first sacrificed to Dionysus at Delphi, and celebrated orgies in his honor. From her, by aetiological reasoning, the Maenads or Bacchantes took the name Thyiades, Daughters of Thyia.

**THY' IA DES**, see **THYIA**.

**THY MOE' TES**. 1. Son of Laomedon, and brother of king Priam of Troy. There was a prophecy that a boy born on a certain day, which was given, would bring ruin to Troy. Priam and Thymoetes both had sons born that day. Priam, interpreting the prophecy to refer to his brother's son, had that son and his mother put to death. Later Thymoetes, some said purposely for revenge, urged the Trojans to bring the Wooden Horse within the city. 2. Son of Oxyntes, the last descendant of Theseus. He gained the throne in Athens by treacherously murdering his brother. In a war with the Boeotians their champion Xuthus challenged Thymoetes to a combat; but he refused. Thereupon one Melanthus took up the challenge, won the fight, and became king of Athens in place of Thymoetes.

**THY O' NE**, a goddess identified with Semele. She became mother of Dionysus by Zeus. Some thought that she was at first a mortal named Semele, and that her son Dionysus procured immortality for her, took her to heaven, and then gave her the name Thyone.

**TIB E RI' NUS**. 1. A king of Alba Longa who in battle was drowned in the river Albula which was then renamed Tiber from him. 2. The river-god of the Tiber, worshipped at Rome.

**TI MAN' DRA**, daughter of Tyndareus and Leda, wife of Echemus to whom she bore a son, Evander. Aphrodite, enraged that sacrifice

to her was neglected, caused Timandra to abandon her husband and to follow Phleus who took her to Dulichium.

TI' PHYS, son of Hagnias. He joined the expedition of the Argonauts and was given the responsible position of pilot. Through many dangers by sea he conducted the Argo in safety; but he fell sick and died at the court of king Lycus at Mariandynum in Bithynia.

TI RE' SI AS, son of Everes and the nymph Chariclo, and father of one daughter, Manto. Tiresias was a Theban, one of the most renowned prophets and seers. He gained his prophetic powers in a peculiar way. When walking on Mt. Cithaeron he struck with his staff two snakes which he saw in embrace. He at once was changed into a woman. Seven years later he had a similar experience, and became again a man, some said by Apollo's aid. He was asked by Zeus to settle a dispute with Hera which arose from the question whether man or woman enjoyed love the more. Tiresias declared that woman did—the opinion held by Zeus. Hera was insulted, and punished Tiresias with blindness. To comfort him Zeus gave him the gift of prophecy together with long life, seven generations, and a promise that even after death in Hades he would, by exception, retain his faculties. Another story has it that he betrayed divine secrets and so was stricken blind. According to still another tale he happened to see Athena bathing and was then blinded. His mother Chariclo, however, who was an attendant on Athena, begged help for him. Then Athena gave him the gift of prophecy, and long life, and the power to understand the voices of birds. In the course of his long life he was consulted by many people. He disclosed to Amphitryon Zeus' association with Alcmena, prophesied to Narcissus his death, and the fate of Echo. He made clear to Oedipus his dreadful fate, and later prophesied to Creon his death. He foretold Thebes' destruction. He promised the Thebans victory in the war of the Seven Against Thebes, if Menoeclus, son of Creon, would voluntarily sacrifice himself.

When in battle the Thebans were beaten by the Epigoni, Tiresias advised them to make a truce and then flee. They decided to do so, and fled with him. But he died in the flight from drinking water too cold for his aged frame. After death he was still consulted for his prophecies, and there were oracles where his advice might be sought, for instance at Orchomenus. Odysseus summoned the shade of Tiresias to give information as to his own future course after his stay in the land of Circe.

The Greeks represented Tiresias as an old, blind man, with long beard, and a great staff of gold.

LITERATURE. Swinburne, *Tiresias*; Tennyson, *Tiresias*; T. Woolner, *Tiresias*.

TI SAM'E NUS, son of Orestes and Hermione. He succeeded to the throne of Sparta; but at the time of the invasion of the Heraclidae he was killed. Some, however, said that he was driven out and lost his life in conquests in the north of the Peloponnesus.

TI TA' NES, or TI TA' NI, the Titans, ancient deities of Greek mythology who ruled the world before the time of Zeus and the Olympian gods. They were thought to be children of Uranus (Heaven) and Gaea (Earth). Chief among them was Cronus, the king, and with him were associated Rhea, his wife, Iapetus, Oceanus, Tethys, Hyperion, Themis and others. In later Greek times they were believed to number twelve, as the Olympian deities were twelve. The Titans were apparently thought to be embodiments of powers of nature, of the heavens, the earth, and the sea.

Cronus, assisted by his mother Gaea, overthrew Uranus and ruled in his stead with Rhea, his sister and queen. In fear that one of his sons would overthrow him Cronus devoured them all at birth. Zeus was however rescued and by Gaea's help soon made Cronus disgorge his brothers. Then began the famous War of the Titans against Zeus and his associates. Olympus was the stronghold of Zeus; Mt. Othrys was held by the hosts of Cronus. The war lasted ten years, but was finally won by Zeus with Gaea's aid. She advised him to release from Tartarus the hundred-handed Giants and the Cyclopes to be his allies. The Cyclopes forged for Zeus the thunderbolt. With that potent weapon and with their aid Zeus prevailed. The Titans were then imprisoned in Tartarus. Only Oceanus was spared, for he had not warred on Zeus, and Prometheus, son of Iapetus, for he had aided the Olympians.

TI THO' NUS, son of Laomedon, king of Troy, and Strymo, and brother of Priam. Because of his youthful beauty the goddess Eos (Aurora) fell in love with him, and bore him two sons, Emathion and Memnon. Eos secured for Tithonus immortality, but neglected to ask for eternal youth. Hence in time he became aged and helpless and shrivelled, and like a child slept once more in a cradle. Eos took care of him, and finally changed him into a cicada or grasshopper.

TIT' Y US, son of Gaea (Earth), though sometimes thought to

have been son of Zeus and Elara. The story goes that Zeus, fearing the jealousy of Hera, hid Elara in the earth where she died before giving birth to Tityus; but Gaea then gave him birth. Tityus was a huge giant. He met his death either because he tried to offer violence to Leto, urged thereto by jealous Hera, for Leto was one of Zeus' loves, or because of a similar attempt on Artemis. Zeus, or perhaps Apollo and Artemis, children of Leto, slew him. In literature he became a kind of stock illustration for well deserved punishment. There he lay in the world below stretched out over nine acres of ground, while two vultures fed on his liver, and he was unable to drive them off.

TLE POL' E MUS, son of Heracles and Astyoche. While a young man he slew his uncle Lycymnius at Tiryns, as the result of a quarrel or by accident. In consequence Tlepolemus was compelled by adherents of Lycymnius to leave the country. He built ships, and with his wife Polyxo and many followers sailed to Rhodes and settled there. Under the protection of Zeus he became king and founded cities. Just before the Trojan War he gave timely warning to king Telephus in Mysia of the intention of the Greeks to invade his land. Yet he himself, as one of the suitors of Helen, joined the Greeks against Troy, bringing nine ships. He was slain in heroic combat by Sarpedon.

TMO' LUS, spirit of the mountain Tmolus in Lydia. He judged the musical contest between Apollo and Pan in the presence of Midas. Perhaps identical with him is the Lydian king Tmolus, husband of Omphale to whom at his death he left the kingdom. This king was father of Tantalus by the nymph Pluto.

TOR RHE' BUS, son of Atys, and king of Lydia. Some confused him with Tyrrhenus, eponymous hero of the Tyrrhenians or Etruscans. Sometimes he is named son of Zeus and Torrhebia. Inspired by the nymphs he became the inventor of the Lydian mode in music.

TRIP TOL' E MUS, son of king Celeus of Eleusis and of queen Metanira. When Demeter, wearied with her long search for her daughter Persephone who had been stolen away by Pluto, stopped to rest at Eleusis, she was entertained by Celeus and his family though they were not aware of her identity. The grateful goddess undertook to nurse their infant son Triptolemus. She personally attended to his care, and every night secretly she placed him on a bed of coals to remove all traces of mortal weaknesses from him. However she was interrupted in this service by the boy's mother,

who had been curiously watching what the nurse so secretly did with her son. In consequence the goddess declared that it was no longer possible to make him immortal as she had intended. This incident is related also of the infant Demophoon. When Triptolemus grew up the goddess taught him agriculture, and then gave him a chariot drawn by dragons in which he was to go throughout the earth teaching men the arts of the farmer, especially the cultivation of grain. It is said too that he founded cities. In his journeys he was exposed to perils. Once king Lyncus in Scythia tried to kill him, and in punishment was changed into a lynx by Demeter. Again, king Charnabon among the Getae killed one of his dragon-steeds; but Demeter replaced it, and punished the king. Sometimes Triptolemus was thought to have been provided with wings and to have flown over the lands. Again, he appears on a kind of wagon with wings on its axles. After his journeys he returned to Eleusis to rule, and there by Demeter's aid he established the great Eleusinian Mysteries. Some believed that he also established the Thesmophoria. It was thought that after death he became a judge in the world below.

TRI' TON, son of Poseidon and Amphitrite, a sea-god of lower rank like Nereus and Proteus. He was pictured as in the form of a man down to the hips, but in place of legs he had a single or double fish-tail. He had long streaming hair and to his back and shoulders mussels fastened themselves. Sometimes he carried a trident with which he could raise rocks from the sea and create islands. Like other sea-gods he had the gift of prophecy. Men invoked his name in taking oaths. To meet him on a voyage was an omen of good fortune. Most often Triton was pictured carrying a conch-shell, which he made to serve as a trumpet. With it he served Poseidon in battle or summoned the waves at his behest. With it he could make tones charming or terrific to hear. Triton carried Leto over the sea to Delos, before the birth of Apollo and Artemis. When in the form of a bull Zeus swam to Crete with Europa on his back, he accompanied him. On one occasion he helped the Argonauts find their course. He, or in the better known story Nereus, was compelled by Heracles to give information useful in securing the golden apples of the Hesperides. He freed the ships of Aeneas which had grounded in a storm. When Misenus, chief trumpeter of Aeneas, ventured to contest with Triton on the horn, Triton drowned him. In later Greek times Triton was pluralized and thought of as a group of sea-gods attendant on Poseidon.

TRIV' I A, a surname of Hecate, and of Diana identified with her.

TRO' I LUS, youngest son of king Priam of Troy and Hecuba, twin-brother of Cassandra. With Nestor and Hector he was considered by Priam as one of his most valiant sons. According to a late story there was an oracle that if Troilus lived to be twenty years old Troy would not be taken. In the early part of the Trojan War, as he was accompanying his sister Polyxena to draw water outside the walls of Troy, and was riding his horses to drink, Achilles attacked him from ambush and killed him.

TROJAN WAR. This war was fought at Troy by the Greeks under the leadership of Agamemnon and his brother Menelaus for the recovery of the wife of Menelaus, Helen, who had been induced to leave her home by Paris, a Trojan prince, son of king Praim. The struggle brought about the death of countless heroes before the city was finally taken in the tenth year. The story of the war is told in Homer's *Iliad*, greatest of all ancient epic poems, and in various other later productions of Greek and Roman poets.

The goddess Aphrodite caused the war. To her Paris, chosen as judge and preferring her beauty to that of Athena and Hera, had awarded the golden apple which was destined for the fairest goddess. As a reward, or perhaps as a bribe to help him make the right choice before his decision, Aphrodite promised to Paris the most beautiful of all women. This was Helen. Paris journeyed to Sparta where king Menelaus and Helen entertained him. Helen fell in love with him and willingly stole away with him to Troy.

Now Menelaus appealed to his brother Agamemnon, ruler of many islands and of all Argos, the leading king in Greece. Agamemnon summoned the leaders of all sections of Greece to take part in a great expedition, and in particular he called for the numerous heroes who had been suitors of Helen and had taken an oath to defend her choice of a husband and avenge her if necessary. Odysseus, though he had at first feigned madness because he was happy in his life at Ithaca, was soon induced to come by Agamemnon and Menelaus in person. He, in turn, discovered where Thetis had hidden her son Achilles and brought him to the war. Aulis on the coast of Boeotia was selected as the gathering point from which they would sail in their ships for Troy. Here it was prophesied by the seer Calchas that the struggle would last ten years; but a flash of lightning sent from Zeus foretold a successful issue. For a time the fleet was held back by contrary winds until Agamemnon sacrificed his own daughter Iphigenia. One story has it that Artemis in pity carried off Iphigenia, substituting a deer for her. The land-

ing of the fleet was successfully accomplished at the promontory Sigeum, though, in making good the disembarkment, Protesilaus lost his life at the hands of Hector or Aeneas. There the Greeks, their ships drawn up on the beach, built a permanent fortified camp. Before beginning hostilities actively Menelaus and Odysseus were sent on an embassy to demand the restoration of Helen; but they were refused, and the war began.

Now among the many leaders and heroes of the Greeks were Agamemnon, Menelaus, Odysseus, Achilles, Nestor, Ajax, Teucer, Diomedes, and Patroclus. They did not lack for worthy opponents among the Trojans. King Priam was too old to fight; but his son Hector nobly took his place, with Deiphobus, Aeneas, Glaucus, Paris, Memnon, and Penthesilea. Troy was too strongly fortified to be captured by assault though the Greeks made three separate attempts at it. Nor could it be regularly besieged by the military methods of those heroic days. Generally, however, the superiority of the Greeks, especially due to the valor of Achilles, kept the Trojans within the city or close to its walls. The war then resolved itself into numerous fights and combats between individual heroes on the plain between Troy and the Greek camp, and into little plundering expeditions of the Greeks against cities of the Troad which were allied with Troy.

Now Apollo sent a pestilence on the Greeks because Chryseis daughter of his priest Chryses, was kept by Agamemnon as his favorite. On advice of the seer Calchas Agamemnon gave her up, but demanded of Achilles the girl Briseis. After violent quarreling in an assembly of the host Achilles decided to yield her up, but with his followers, the Myrmidons, he also gave up fighting, and, though he threatened to set sail for home, he sulked in his tent.

In this war many of the gods took interest and some actively intervened. Zeus was usually impartial. Apollo favored the Trojans now, and now the Greeks. Hera and Athena were against the Trojans, supposedly because of the judgment of Paris unfavorable to them. Aphrodite and Ares favored the Trojans. Poseidon favored the Greeks. The goddess Thetis, because of the injustice done Achilles, her son, prevailed on Zeus to let the Trojans win. In consequence the Greeks were driven to their camp about their ships.

Driven to their ships the Greeks were in dismay and in council induced Agamemnon to restore Briseis to Achilles and make amends—without effect however, for Achilles would have no reconciliation. The battle raged, Zeus favoring the Trojans, and Poseidon, the Greeks. Ajax defeated Hector in single combat; but he was saved by Apollo and pressed the Greeks hard. Patroclus,

at old Nestor's behest, decided to enter the fray in place of Achilles, whose divine armor he was permitted to use. Thus arrayed he fought valiantly and drove the Trojans back, particularly as they thought it was Achilles who had returned. Sarpedon tried to stop him and was killed. Finally he met Hector and fell by his hand. A terrible struggle followed over the body. Hector stripped off the armor; but the Greeks rescued their hero's corpse. In this they had been aided by Achilles, though he was not in the fight. On learning of the death of his friend and of the desperate struggle, he went to the rampart of the camp, for without his armor he could not enter the fight, and shouted aloud his war-cry, causing the Trojans to falter in fear of his coming.

Achilles grieved over the loss of Patroclus, and burned to avenge him. Thetis, his mother, procured him new armor from Hephaestus. Ready for battle again, Achilles was reconciled with Agamemnon and advanced with the Greeks against the Trojan foe. Quickly he drove all before him, slaying many. Aeneas tried to stop him, was wounded, but rescued by Poseidon. Finally all the Trojans were driven within the gates of the city, Hector alone remaining in pride to face him. But as he approached, Hector's heart failed him and he fled. Thrice they encircled the city. Then Athena taking the form of Deiphobus, brother of Hector, deceived him into making a stand, and then abandoned him. Hector, recognizing at last the deceit, stood his ground, but lost his life in the fight. Achilles then dragged his body at his chariot wheels before the city and over the plain to his camp. To recover the body for burial old king Priam, led safely by Hermes, came to Achilles and moved him to compassion, vengeful as he was, so that he restored Hector's body, and granted a twelve day truce for the celebration of the funeral.

Troy did not yet fall. Memnon and his Ethiopians came to the aid of Priam, and the Amazons came, led by their queen Penthesilea. Both these warriors were finally slain by Achilles. Then he himself attempting to storm the city was shot in the heel with a poisoned arrow by Paris, aided by Apollo, and he died of the wound. Odysseus and Ajax vied for the possession of his armor, which was awarded to Odysseus. Ajax thereupon slew himself.

Odysseus was prophetically informed by Helenus, whom he had captured, that Troy could only be taken by the use of the arrows of Heracles, and by the help of Neoptolemus, Achilles' son. So Philoctetes, who had the arrows, but was staying in Lemnos suffering from a dreadful wound, was brought over by Diomedes, and healed by Machaon, the physician, son of Asclepius. The first to

fall by his bow was Paris. Neoptolemus was summoned by Odysseus who gave him the armor of Achilles, his father. Then Odysseus and Diomedes stole into the city and carried off the Palladium, sacred statue of Athena, by which the city was divinely kept secure. The end was now at hand. Odysseus conceived the stratagem of the Wooden Horse, which Epeus built on the shore by Athena's help. In it was concealed a band of warriors, led by Odysseus and Neoptolemus. The Trojans were deceived into dragging the horse into their citadel as an offering to Athena, in spite of the vain warnings of Cassandra and of Laocoön, priest of Poseidon, who was before their eyes devoured by serpents sent out of the sea. He feared the Greeks even bringing gifts. That night the warriors in the horse stole down to the city gates, opened them, and admitted their Greek companions. The Trojans taken quite by surprise fought bravely, but ineffectively, and Troy was taken and destroyed. Priam fell at the hand of Neoptolemus, and most of the inhabitants were slain or enslaved.

Aeneas and his followers escaped, or were allowed to leave, as he had always favored the restoration of Helen. His adventures are told in Vergil's *Aeneid*, where he is represented as divinely appointed to found the Roman race. Antenor, another Trojan leader, settled in north Italy near the head of the Adriatic.

The Greek victors had many adventures on the return home. Menelaus, to whom Helen was restored, reached Sparta with her after eight adventurous years of wanderings. Agamemnon on his return home was murdered by Aegisthus, the seducer of his wife Clytaemnestra. His story is told in Aeschylus' tragedy, *Agamemnon*. Odysseus wandered for ten years before finally reaching home in Ithaca, as Homer tells the tale in the *Odyssey*.

TROPHONIUS, son of Erginus, king of Orchomenus, though some said son of Apollo. He and his brother Agamedes were wonderful architects and builders. By them Amphitryon's house in Thebes was constructed, and a temple of Apollo at Delphi, and a temple of Poseidon in Mantinea. They asked of Apollo the very best reward for their labors, and he gave them sudden death. Another story has it that in building the treasury for Hyrieus, king of Boeotia, they placed a stone so that it could be removed from outside, and by this device robbed the treasure-room. The king caught Agamedes in a trap set for the purpose, and so to save himself Trophonius cut off his brother's head. Then he was himself swallowed up by the earth at Lebadea. There, in a cave, was established an oracle through which Trophonius gave advice for cen-

turies, and to many Greeks and Romans of historical times. The ceremonies connected with the consultation of the hero were impressive, even awe-inspiring, so that the man who returned from them was for a time in too serious a mood to laugh. From this arose a proverbial statement about serious folk—that they must have visited Trophonius.

TROS, son of Erichthonius and Astyoche, and grandson of Dardanus. By Callirhoe he became the father of Ilus, Assaracus, and Ganymedes. The city of Troy was named for him, and its district, the Troad. He gave his son Ganymedes to Zeus for a present of horses. Another story says that he suspected Tantalus, king of Phrygia, of stealing away Ganymedes, and in consequence made war on him.

TUR' NUS, son of Daunus and Venilia, was king of the Rutuli in Ardea of Latium. To him had been promised in marriage Lavinia, daughter of king Latinus; but on making a treaty with Aeneas, after he landed in Latium, Latinus engaged the girl to him. Hence Turnus was enraged, and became the leader and chief hero of the war which was begun against Aeneas and his Trojan followers. Like Hector of Troy, he stormed the ships of the invaders, very successfully for a time, as Aeneas was absent on an embassy to Evander to get assistance. Turnus slew Pandarus, Bitias, and finally Pallas, the son of Evander. Since he was warned not to face Aeneas, he was able to avoid him for a time, particularly by the help of Juno. But at the last the two heroes met in mortal combat, and the death of Turnus ended the war. His story is told in Vergil's *Aeneid*.

TY' CHE, called Fortuna by the Romans, a Greek goddess, personification of chance and fate, also of good and bad fortune, and of plenty. Her attributes were a wheel, the Wheel of Fortune, which symbolized her restless, ever-changing nature; a rudder, by which she guides events as she will; a ball, likewise representative of her unsteadiness; a ladder, symbol of her power to aid men to climb to the heights of fortune, or to make them descend; a balance, in which she weighs the fates of men; and a horn of plenty. Sometimes she carried a babe, Plutus, as a symbol of wealth. She was at times represented as winged, to denote her swiftness. In late Greek times cities had each their own Tyche, or Fortune, as tutelary deity.

TY' DEUS, son of Oeneus, king of Calydon, and Periboea. Grown to manhood he committed some crime, perhaps the murder of his

brother Olenias, and in consequence had to leave home. He found a new home with the king of Argos, Adrastus, who gave him in marriage his daughter Deipyle. She bore him a famous son, Diomedes. Tydeus accompanied Adrastus on the expedition of the Seven Against Thebes. During the siege he captured Ismene, when she met her lover Periclymenus at a fountain outside the city, and killed her. He met in mortal combat Melanippus and slew him, but was himself sorely wounded. Athena would have healed him; but Amphiarau, out of hatred for Tydeus, cut off the head of Melanippus and brought it to Tydeus. He, wild from hatred at his fallen foe, ate of the brain, and thereby made himself unworthy of healing and of the immortality which the goddess had prepared for him. She left him in horror so that he died on the battle-field.

**TYN DA' RE US**, son of Oebalus, king of Sparta, and the nymph Batea. He was expelled by his brother Hippocoon, and fled to Thestius in Aetolia, who gave him in marriage his daughter Leda. Later he was restored to the throne of Sparta by Heracles. Leda bore to him Castor and Clytaemnestra, and to Zeus, Pollux and Helen. After the deification of Castor and Pollux, Helen was wed to Menelaus, and to him Tyndareus gave his kingdom. During the Trojan War he promised his granddaughter Hermione to Orestes, but later he gave her to Neoptolemus.

**TYN DAR' I DAE**, patronymic of Castor and Pollux.

**TY PHO' EUS**, called also Typhon, youngest son of Tartarus and Gaea. He wed Echidna, who bore him many children, all monsters: among them were the Chimaera, the Sphinx, Cerberus, Scylla, Gorgon, and the Harpies. He was a fearful monster of gigantic size and terrific power, with a hundred dragon-heads, eyes that blazed with fire, mighty hands and feet, and a voice of such power that all who heard it feared. After the overthrow of the Titans, his mother Gaea created him to punish Zeus. He at once made war and so terrified the gods of Olympus, hurling rocks and trees and even mountains, that they fled to Egypt and concealed themselves by assuming the forms of animals. Zeus became a ram; but later, regaining courage, he determined to face the monster, and finally slew him with his thunderbolt. He was thrown into Tartarus where his struggles to escape caused volcanoes and earthquakes. Some said that he was confined beneath Aetna.

**TY' RO**, daughter of Salmoneus, king of Elis, and Alcidice. She was famed for her cleverness. Her stepmother Sidero mistreated her, and she was sheltered perhaps in the house of her uncle Cretheus.

She fell in love with the river-god, Enipeus. Poseidon, assuming the latter's shape, deceived her and had by her twin sons, Pelias and Neleus. Tyro had to expose them, but they were saved and when they grew up they avenged their mother by slaying Sidero. Tyro later married Cretheus and bore to him three sons, Aeson, Amythaon, and Pheres.

**TYR RHE' NUS**, son of Atys, king of Lydia, though some said son of Telephus or of Heracles. In time of famine, or as a sequel to the fall of Troy, he led numerous followers to Italy and settled them there, giving the country they occupied his own name. He is then a mythical ancestor of the Tyrrheni or Etruscans.

**TYR' RHUS**, watcher of the flocks and meadows of king Latinus. He led an idyllic life in the forests. The killing of his pet stag was the immediate cause of war between Aeneas and the natives of Latium. Later Lavinia in fear of her step-son Ascanius, fled to him for refuge, and in his hut in the forest bore a son whom she named Silvius.

## U

**U CAL' E GON**, a Trojan chief and councilor, friend of king Priam, and neighbor of Anchises. His house was burned at the time of the fall of the city of Troy.

**UL' TOR**, a name sometimes given by the Romans to Jupiter, and often to Mars. The emperor Augustus built a temple to Mars Ultor in his forum in commemoration of his defeat of the conspirators who murdered Julius Caesar.

**U LYS' SES**. See **ODYSSEUS**.

**UNDERWORLD**. See **HADES**.

**U RA' NI A**, one of the Muses. In late Greek times she was classified as Muse of Astronomy. In art therefore she is represented with a globe as attribute.

**U' RA NUS**, or **OU' RA NOS**, Heaven or Sky, often identified with the Roman Caelus, was the son of Gaea (Earth) without father, or of Aether and Hemera (Day), or of Nyx (Night). Commonly he was said to be the husband of Gaea. He was the ruler of the universe before Cronus. He was pictured as a powerful, bearded man,

at times with wings, at times with a garment loosely draped over his head to represent the heavens.

Uranus had many children by Gaea, or, by some accounts, children produced by himself alone. Chief among them were the Titans, Oceanus, Iapetus, Cronus and others; the three Cyclopes, and the three hundred-handed Giants, Cottus, Briareus and Gyges. Sometimes Atlas and also the Moerae (the Fates) were thought to be his offspring. In hate and fear of his monstrous progeny Uranus at their birth thrust them into Tartarus. Gaea, incensed at the act, tried to induce them to revolt against their father; but Cronus alone was bold enough to attempt it. Armed with a sickle he attacked and mutilated Uranus. It is said that then from his blood Gaea raised up the Erinyes (Furies), the Giants, and the Melic Nymphs, and perhaps also the Phaeacians. Cronus recklessly hurled a part of his dismembered father into the sea. Of it and the sea-foam was created Aphrodite. After the successful outcome of his attack on Uranus Cronus ruled lord of all.

## V

VA CU' NA, a Sabine goddess, apparently of various powers. In Roman times she was identified with Minerva and Victoria as patroness of warriors, and identified with Ceres as a protecting deity of the farmer, with Diana, of the hunter.

VE' IO VIS, a primitive Roman god, identified in later times with Dis Pater, or Orcus, contrasted because of the likeness of the name with Jupiter (Iovis) god of the sky. At the time of a death a goat was sacrificed to him. He was represented as a youthful god, armed with arrows and with a goat at his side.

VE' NUS, a Roman goddess identified with the Greek Aphrodite. By Anchises she became the mother of Aeneas, and therefore of the Roman people. To the Romans she was the goddess of the productive power of nature, goddess of charm and bloom, the fostering one, Alma Venus. She was thought of too as a goddess of gardens, hence patroness of gardeners.

Her identification with Aphrodite possibly began in 217 B.C. at the time of the introduction to Rome of her worship from her

famous shrine at Eryx in Sicily which her son Aeneas was thought to have founded. From this shrine Venus received her title, Erycina. Sulla favored her worship, perhaps as Venus Felix, Venus the bringer of good fortune. By Pompey she was honored as Venus Victrix, bringer of victory. Julius Caesar made her widely known as Venus Genetrix, the ancestor of his own family and of the Roman people as well. In this aspect she was associated with Mars, paternal ancestor of the Romans. In the Empire her worship was fostered by the Julian house. Later the emperor Hadrian did her honor by building a magnificent temple of double form to Venus and Roma. Venus was also worshipped as Venus Verticordia, she who turns the heart, so that she might keep the women of Rome from immorality. April was her month, and in particular the first of April. Roman girls, when they married, would dedicate their dolls to Venus. It was a custom to put the grave of a young girl under the protection of Venus, and sometimes to adorn it with her statue.

In Vergil's *Aeneid* Venus plays an important rôle. She assists Aeneas and his followers on their long and adventurous voyaging from Troy to Italy, saving them from the wrath of Juno. At Carthage by the agency of her son Cupid she caused Dido to fall in love with Aeneas. In the late story of Cupid and Psyche Venus, jealous of Psyche's beauty, brings trouble on her, causes her to perform many almost impossible tasks, but is at last appeased when Cupid and Psyche are married in heaven.

The Romans followed closely the Greek conception of Aphrodite in representations of Venus. However at times they represent her as a majestic robed figure. The Venus of Pompeii so appears, on her head a turreted crown, in her right hand an olive branch, and a sceptre supporting her left. Near her is the winged Cupid. As Venus Victrix she is represented half-draped, like Aphrodite, but with spear in her left, and helmet in her right hand, while near her is leaning a shield. The Venus in Hadrian's temple may have been seated, holding a Cupid in her outstretched hand.

For myths, literature, and art, see APHRODITE.

**VER TUM' NUS**, an important deity among the Etruscans, later a minor deity among the Romans, connected with all processes of change (the name is connected with the verb *verto*), and so with the seasons, and the flowers and fruits. Vertumnus wooed the coy nymph Pomona, guardian of the fruit trees, and assumed many forms to win her. Finally she listened to the pleadings of an old woman, who actually was Vertumnus. Her consent secured, the old

woman at once changed into the handsome youthful god. It was a Roman custom to deck his statue with garlands and to place offerings of fruit in his hands.

VES' TA, Roman goddess of the fire on the hearth of the home and of the state, identified with the Greek Hestia. Sometimes she was thought of as an actual personification of fire, and again as the same as Terra (Earth), who has an eternal fire in her depths. Her formal title of honor among the Romans was Vesta Mater. In the home, from primitive times, she was worshipped along with the Penates, the Lar Familiaris and the Genius of the father of the family. At every meal worship was paid to her and some offering placed on the hearth. Each year on March first, the early Roman New Year's, the family-fire was rekindled from the state-fire in the temple of the goddess. As goddess of the all-important fire she watched too over the preparation of food, particularly flour and bread. In this aspect she became the patron goddess of bakers. Fire and bread are then associated with her, and also an ass as the animal chiefly used to turn the flour-mill. The association with the ass is however explained by Ovid as due to the fact that Vesta was once saved from an attack of Priapus by the braying of the beast.

As Vesta was goddess in the home, so she early became the goddess of the hearth of the Roman state and was held in great reverence. The worship of Vesta, differing from that of many other gods, was confined to her one temple in the forum, though in Imperial times there was a shrine in the emperor's palace, which however was perhaps thought of simply as the hearth of the ruler's home. The temple of Vesta in the forum was small and circular—a traditional form possibly going back to the form of the huts of the primitive Romans. In the temple was no statue of the goddess, but only the Palladium brought by Aeneas from Troy, and the eternal fire. It was essential to the welfare of the state that the Palladium be preserved and that the fire never die out.

To carry out these important services a priesthood was established, according to tradition, by king Numa. It was a group of six, called Vestal Virgins, who served under the guidance of their eldest, and all of them under the general supervision of the Pontifex Maximus of Rome's state religion. They were chosen between the ages of six and ten from the daughters of living parents who were Roman citizens. They then served Vesta for thirty years under a vow of chastity. Such importance was attached to purity in Vesta's service that a Vestal who sinned was immured alive in a room below ground, and left to die. There is a story that one Vestal,

Tuccia, to prove her innocence when falsely accused, miraculously carried water in a sieve from the Tiber. Neglect of the fire was also punished. The Vestals were given many privileges and honors. They lived together in their official residence near the temple. A Vestal when chosen passed out from parental authority. At religious and public celebrations and in the theater special places of honor were assigned them. If one of them by chance met a condemned criminal, he would not be executed. In the Republic their support was of value to candidates for office. In the Empire, as in the case of the emperors, they were said not to be bound by the laws.

Though Vesta had no image in her temple she is represented on coins and reliefs as a seated, robed figure, with a veil over her head, sometimes holding a sceptre in her left and the Palladium in her right hand.

**VIC' TOR**, an epithet often used by the Romans with the names of Jupiter, Mars, and Heracles, and occasionally with other gods.

**VIC TO' RI A**, a goddess brought rather late into the Roman pantheon as an equivalent of the Greek Nike. In Imperial times her worship was associated with the ruling house, and she at last became, particularly in her statue and altar in the Curia Julia, a kind of symbol of empire. Under the influence of Greek art she appears as a winged figure, sometimes flying, and holding a wreath to crown a conqueror, and a palm or olive branch.

**VIC' TRIX**, an epithet often used with the names of Venus, Diana, Fortuna and others.

**VIR' BI US**, a minor deity attending on Diana of Aricia. There was a story that Hippolytus, brought to life by Asclepius, had emigrated to Italy and there had become king of Aricia and had taken the name Virbius. He then built to Diana her famous shrine in her grove near lake Nemi.

**VIR' TUS**, a Roman goddess equivalent to the Greek Arete, personification of Courage, particularly courage in battle. A temple was built to her in Rome as early as the third century b. c. Under Greek influence she appears in art like an Amazon, in short dress, with one breast bare, with a helmet on her head and weapons in hand.

**VUL CA' NUS**, vulcan, a primitive Roman god of fire, identified in later times with the Greek Hephaestus. He was thought to

be a hostile deity, and one who must therefore be placated. He was invoked to keep fire from home and city. As one of the destructive gods his shrines often were built outside the city. To him captured weapons might be dedicated. Later stories make him father of Cacus, and of Servius Tullius, king of Rome. In art entirely under Greek influence he appears, like Hephaestus, as a blacksmith.

## W

WINDS, called *Venti* by the Romans and *Anemoi* by the Greeks. Personified, they were thought to be the children of Aurora (*Eos*), and of Astraeus, or Aeolus who was also their king. They were pictured as winged creatures of human form. In some stories, while represented as powers, perhaps conscious, they were not personified. If left to their own devices it was thought that they would have brought destruction on the earth, and so they were confined in a cave where they could rage and roar ever attempting to escape. To help Odysseus on his voyage Aeolus enclosed the unfavorable winds in a bag of leather. When almost home, unknown to Odysseus, his men opened the bag, and the winds escaping carried the ship back to Aeolus. On another occasion Juno persuaded Aeolus to free the winds and wreck the fleet of Aeneas. They did so; but finally they were stopped by Neptune. Chief among the winds in story are Boreas (*Aquilo*), Zephyrus (*Favonius*), Eurus, and Notus.

WOODEN HORSE, more commonly termed Trojan Horse (*Equus Troianus*) by the Romans. For ten years the Greeks had fought at Troy and had failed to capture it. Finally, at the suggestion of Odysseus, Epeus constructed for them a huge wooden horse and in it a band of Greek warriors was concealed, led by Odysseus. Then the Greeks sailed away. The Trojans coming out from the city and wondering about the horse were informed by a Greek spy, Sinon, that it was an offering to Athena, and that the famous prophet Calchas had said that, if the Trojans took it within their city, they would be safe from the Greeks. In spite of the protests of Cassandra, and of Laocoön who feared the Greeks even when bearing gifts, the horse was brought in through a breach made in

the walls. In the night Sinon released the warriors concealed in the horse. They opened the gates to the Greek army secretly returned, and Troy was taken.

## X

XAN' THUS, a river of the Troad. Homer says that men called it Scamander, but Gods, Xanthus. It figures in battle-scenes of the siege of Troy in the Iliad. See SCAMANDER.

XEN O CLE' A, a priestess of Apollo in his shrine at Delphi. When she refused to answer Heracles because he was defiled from his slaying of Iphitus, the hero compelled her to deliver an oracle for him.

XU' THUS, son of Hellen and the nymph Orseis. At Athens he married Creusa, daughter of king Erechtheus. Their children were Achaeus and Dorus. Chosen to appoint as king one of a number of claimants to the throne after the death of Erechtheus, he decided in favor of Cecrops.

## Z

ZA CYN' THUS, a companion of Heracles to whom the hero entrusted the care of the flocks taken from Geryon in Spain. On the way with them to Thebes he was killed by the bite of a serpent and was buried on an island of the Ionian sea, an island later named from him.

ZA' GREUS, a name of Dionysus.

ZEPH' Y RUS, the West wind, identified with Favonius by the Romans. He was the son of Aurora and of Astraeus, or of Aeolus. The Harpy Podarge bore him two sons, Balius and Xanthus, the marvelous steeds of Achilles. He married the nymph Chloris (Flora) and by her had a son, Carpus. Jealous of Apollo, he deflected the flight of a quoit and caused it to strike Hyacinthus. He wafted Aphrodite to the shore of Cyprus after her birth in the sea. Cupid was aided by him in protecting and helping Psyche. In

ancient and modern literature Zephyrus is regularly a gentle, balmy wind.

**ZE' TES**, son of Boreas and Orithyia, and brother of Calais. The brothers called Boreadae (sons of Boreas) took part in the Argonautic Expedition, and in the course of it rescued Phineus from the Harpies. Another story runs to the effect that they rescued their own sister, Cleopatra, from her husband, king Phineus, and gave her children the kingdom.

**ZE' THUS**, son of Zeus and Antiope, and twin-brother of Amphion. He shared all the adventures of his brother Amphion, but not his musical genius. After the brothers had taken Thebes and were fortifying it with a wall, Amphion moved stones to their place by the sounds of his music; but Zethus had to use main strength. See **AMPHION**.

**ZEUS**, identified with Jupiter by the Romans, the ruler of the world, chief of all the deities, father of gods and of men. He was the son of Cronus and Rhea, and brother of Poseidon, Hestia, Demeter, Pluto, and Hera who became also his wife. She bore to him Ares, Hephaestus, and Hebe. Apollo and Artemis were his children by Leto. Maia bore to him Hermes. According to one account he was also the father of Aphrodite by Dione. Athena was his daughter, born from his head. Dionysus was his son by Semele, and Heracles by Alcmena. Persephone was his daughter by Demeter. Themis, goddess of justice, bore to him the Horae (Seasons), and the Fates and Irene (Peace). All the greater gods of Olympus then, and some others, were related to Zeus in one way or another.

Zeus presided over the councils of the great Olympian gods, and was at times influenced by their deliberations, or by the advice and requests of individuals; but he could, and did, act without them, being much more powerful than all the rest together. His mere nod sufficed to enforce his will, and would cause all Olympus to tremble. All things then were under his sway; even fate was at times thought to be in his control, but sometimes seemed independent of him. Good or ill fortune for mortals ultimately depended on his attitude. In particular he cherished law and order, assisted by Themis. He was thus the god of hospitality, quick to punish those who violated its laws. He could produce rain-storms and tempests, and was lord of the thunderbolt which was his irresistible weapon, used in battle or in the punishment of man. In late Greek times the conception of Zeus was refined by poet and

philosopher into that of the one supreme deity of the universe.

Zeus was pictured as a majestic, awe-inspiring figure, with thick flowing locks and heavy beard. His chief attendants were Hebe and Ganymedes, his cupbearers, and Hermes, trusted messenger, swift to carry his decisions to the ends of the earth. With him was associated the eagle, the bird of Zeus, often shown grasping the thunder-bolt. Victory, who was his to give or to withhold, was pictured as supported in his right hand. In his left was held the sceptre, symbol of his sway. On his head was a wreath of olive, or sometimes of oak, for the oak was sacred to him. His shield was the aegis, which, adorned with the dread Gorgon's head, was also often associated with Athena. The summits of mountains were sacred to him, in particular Mt. Olympus, home of the twelve major gods. Temples were built to him in numberless places, of which Olympia, where were celebrated the Olympic Games, became most famous. Elaborate sacrifices of goats and cattle were made to him, sometimes of a hundred bulls, a hecatomb. At Dodona in Epirus was located the most ancient oracle of Greece. There Zeus was supposed to deliver his responses by the rustling of the leaves in a sacred grove of oaks. Priests interpreted the sounds for the suppliants. At an oasis in the Libyan desert was located the oracle of Ammon, an Egyptian god identified with Zeus and in later Greek times called Zeus Ammon. He was represented with goats' horns on his head. Alexander the Great was declared by his priests to be the son of Zeus Ammon.

Cronus, lord of the world before Zeus, had been in the habit of swallowing his children at their birth, being in fear of a prophecy that a son would overthrow him. At the birth of Zeus, Rhea concealed him and provided Cronus with a stone dressed as an infant. The deception succeeded. Zeus was saved, and to insure his safety was hidden in a cave in Crete, and nymphs cared for him. Other stories are told of his mother's arrangements for his care. He soon grew to maturity, some said in a year. Then by the help of Gaea, his grandmother, he caused Cronus to disgorge his brothers and sisters. There followed a dreadful war in which Zeus was aided by his brothers, and Cronus, by the Titans. Finally on Gaea's advice, Zeus released from their prison beneath the earth the Cyclopes and the hundred-handed Giants. The Cyclopes forged for Zeus the thunderbolts by which he subdued the Titans and confined them in Tartarus. According to one story Cronus under the name of Saturnus removed to Italy where he reigned and introduced the Golden Age. Zeus now ruled supreme; but he gave a share in his kingdom to his kin: Poseidon was to rule the waters, and Pluto

(Hades), the realms of the world below. Other gods were associated with Zeus in Olympus.

Gaea had favored the cause of Zeus; but now in rage at the punishment of the Titans she created a more fearful monster, Typhon, to overcome Zeus. It was said that in fear of him the gods fled to Egypt where they assumed the forms of beasts to conceal themselves, Zeus becoming a ram. However, in the end the thunderbolts were again too mighty, and Typhon was forced into Tartarus. Once more the Giants of the blood of Uranus would storm Olympus itself and dislodge the gods. To reach its height they piled Ossa on Pelion; but they were no more successful than the Titans. They were buried beneath the earth; one of them, Enceladus, under Mt. Aetna which quakes and sends forth fires from his struggles to escape. And so at last Zeus reigned secure.

Zeus first wed Metis (Counsel), who warned Zeus that, if they had a child, it would be greater than he. Thereupon Zeus devoured Metis, and in due time he himself produced Athena, who sprang mature and full-armed from his head which Hephaestus had opened with an axe at his request. Later he married Themis. Eventually Hera, sister and wife of Zeus, became his queen.

After the creation of man by Prometheus, Zeus was angered on discovering that for man's benefit the former had stolen fire from heaven. Zeus severely punished Prometheus by chaining him fast to a rock in the Caucasus and sending a vulture to feed forever day after day on his liver. When the race of man, after many ages, gradually degenerated Zeus determined to destroy him utterly, and so he sent a flood which covered all the earth save the summit of Parnassus where the only good mortals, Deucalion and Pyrrha, were allowed to take refuge. Later through them the earth was once more repeopled.

Zeus did not hesitate to inflict punishment, sometimes led by righteous indignation, but sometimes from no lofty motives. When Asclepius, Apollo's son, had developed the art of healing to such a degree that he raised man from the dead, Zeus, possibly at Pluto's request, possibly from jealousy, slew him; yet then admitted him to the ranks of the gods. When Phaethon went on his mad ride in the chariot of the sun, Zeus, to save the world from a general conflagration, hurled him by a thunderbolt lifeless from the chariot. Bellerophon, proud of his achievements on his winged steed Pegasus, tried finally to scale the heights of Olympus. To punish his presumption Zeus sent a gadfly which stung Pegasus and caused him to throw Bellerophon who lost his sight from the fall.

Sometimes the gods themselves were punished, as when Poseidon

was exiled to earth and obliged to build the walls of Troy because he had plotted the overthrow of Zeus. Apollo, hoping to avenge the death of his son Asclepius, had attacked the Cyclopes, and as a result was banished to earth to serve a mortal for a year. Hephaestus, trying on one occasion to intercede for his mother Hera, was caught by the foot and hurled out of Olympus by Zeus. He fell to earth and was permanently lamed. Boasting of his power, Zeus once invited his fellow gods to attempt to drag him from Olympus by a golden chain. He claimed that, if they tried it, he would pull not only them up, but the lands and the ocean as well.

For various purposes Zeus often visited the earth. The story of Philemon and Baucis, one of the most charming of ancient myths, is concerned with one such visit. Zeus and Hermes in the guise of travelers were denied welcome at the homes of the wealthy, but were received by an old couple who were all but poverty-stricken. Zeus touched by their hospitality granted them the fulfillment of any wish. They asked to serve the gods life-long and to die together. Zeus changed their hovel into a lordly temple, made them the priests of it, and in old age transformed them into great trees which stood for long in front of the temple. On another occasion Zeus in the form of an eagle came to earth and bore off a beautiful youth, Ganymedes, to be his cup-bearer in Olympus.

Zeus, like many of the other gods, had mortal loves. In the form of a bull he carried Europa off across the sea, and made her the mother of Minos, Rhadamanthus, and Sarpedon. In a shower of gold Zeus came down to the imprisoned Danae, who bore to him the hero Perseus. As a satyr he visited Antiope, the mother of Amphion and Zethus. To conceal from Hera his loved Io, he changed her into a heifer; but Hera learning of the deceit kept her in that form for long. A nymph, Callisto, who had won his heart, was changed into a bear by the jealous Hera. To save her from the unwitting attack of their son Arcas, Zeus raised her to the sky and made her the constellation of the Great Bear. Semele bore to him Dionysus. Hera learned of the affair and artfully persuaded Semele to urge Zeus to come to her in all his glory. He did so, though reluctantly, and the sight of him caused her to faint in terror. Zeus hastening near to assist her, his thunderbolt burned her to death. Alcmena was visited by Zeus in the form of her husband Amphitryon, and bore to him the mighty Heracles. To Leda Zeus came in the form of a snow-white swan. Of this union were born Helen, and Castor and Pollux.

In ancient times many statues were made of Zeus. The most noted was that of Phidias, at Olympia, considered by the Greeks and Romans the greatest work of art in the world. The figure of Zeus was of colossal size, forty feet in height, made of gold and ivory. Phidias asserted that he got his inspiration for the work from Homer's *Iliad*. The god was seated, an embodiment of majesty in repose, the personification of justice, all-powerful, yet benignant.

LITERATURE. L. Morris, "Zeus" (in *Epic of Hades*).

ART. Sculpture: Otricoli Zeus (Vatican); Head of Zeus (Boston Museum); Benvenuto Cellini, Jupiter. Relief: Zeus (east frieze of the Parthenon); Zeus on the Pergamene Altar of Zeus (Berlin). Painting: A. Carracci, Jupiter and Juno (Palazzo Farnese, Rome); Correggio, Jupiter and Io (Vienna Museum); Giulio Romano, Infancy of Jupiter (National Gallery, London); Rubens, Jupiter and Callisto (Cassel Gallery); Titian, Jupiter and Antiope (Louvre); Van Dyck, Jupiter and Antiope (Munich Gallery); Veronese, Jupiter Destroying Crimes (Louvre).











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